

ORDINATION
BY
Meer Presbyters
PROV'D
VOID and NULL.
IN A
CONFERENCE
BETWEEN
PHILALETHES a *Presbyter* of the
Church of England,
AND
PSEUDOCHEUS a *Dissenting Teacher.*

*Verily, verily I say unto you; He that entreth not by
the Door into the Sheepfold, but climbeth up some
other Way, the same is a Thief and a Robber.
But he that entreth in by the Door, is the Shepherd of
the Sheep, St. Joh. 10. 1, 2.*

L O N D O N,
Printed by J. L. for W. FREEMAN, at the Bible
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M DCC VII.



To the W O R S H I P F U L
A N D M Y
Much Honour'd F R I E N D,
Hugh Smithson, *Esq;*
O F
Tottenham in Middlesex.

S I R,

N O Sooner did I call to mind
your hearty Zeal for our
most Excellent Church of
England, and also your great Inte-
grity which has been so very visible in
your indefatigable Endeavours to
promote the true Interest of your
A 2 Coun-

The E P I S T L E

*Country, but I ceas'd to debate any longer with my self, whose Name I should borrow to Patronize my Discourse. This Book, Sir, which I now humbly Present to your View, is a Conference with a Dissenting Teacher, concerning the Invalidity of Presbyterian Ordination. And truly whensoever we make any Enquiries into the Dissenters pretended Call, we should do well to ask them the same Question concerning their Mission, that our Blessed Saviour ask'd the Jews concerning the Baptism of St. John, Was it from Heaven, or of Men * ? If these Dissenting Teachers shall say that their Ordinations were from Men, then they must produce their Orders from our Diocesan*

* St. Matth. 21. 25.

Bishops,

DEDICATORY.

Bishops, who are the Holy Apostles Successors, and who only have the Power of Ordination: If they shall say from Heaven, then they must produce unquestionable Credentials to convince us, that their Call was from the Clouds, like unto St. Paul's, when he was in his Way to Damascus. And then if this could be perform'd, yet we live in such an Age of Scepticism, that Men will not believe the Boast of Revelation, without the Attestation of a Miracle. And seriously, the Christian World is not to be blam'd for this suspicious Humour; for so many Impostures and Delusions have been impos'd upon Mankind by this Pretence, that 'tis a Prudence highly commendable not to be too too Credulous. So that seeing our Se-

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Etaries have no Priesthood, I do believe their Conventicles to be no more a Church, than any Number of Merchants that are met together upon the Royal Exchange. For tho' some of their Congregations may retain Imposition of Hands as a Mockery of Ordination, yet the Imposing of Lay-Hands has no more Power to confer Priesthood, than I have to constitute a Judge of Oyer and Terminer.

Indeed, Sir, I have a great Compassion for those unstable and unwary Souls among the Dissenters, that are perverted and drawn aside by these Conventicle-Leaders, and certainly the only Method to undeceive them, and to recover them into our Establish'd Church, is to Prove (as I have here done) that

DEDICATORY.

that those very Persons, whom they take to be their Spiritual Guides, are no other than Impostors and Usurpers; and then if they have not surrender'd their Reason to their Deluding Teachers, and are not under any Per- tinacious Resolutions, they must necessarily be convinc'd, that by their Schism and Separation, they are in a most Dangerous and Deplorable Condition: And much more Gloomy would their Apprehensions be, if they were but truly sensible, that God will most assuredly ratifie a Dis-union with the Bishop on Earth, by a like Dis-union in Heaven.

And now, Sir, I do very humbly beg your Pardon for prefix- ing your Name to this Discourse,

The E P I S T L E

and if I have said any thing unworthy of your Patronage, I know that as your Judgment will instantly discover it, so your great Goodness and Candor will freely forgive it; since 'twas my Duty to our Church, and to its excellent Governours that prompted and encourag'd me to this Attempt.

I shall add no more, but my most earnest Petitions to the Throne of Grace, that the same All-wise and Omnipotent God, who has hitherto Supported and Preserved you, among all the Changes and Chances of this mortal Life, will be pleas'd to go on still to be Gracious unto you, to be your Comfort, and your exceeding great Reward

DEDICATORY.

ward hereafter in the Kingdom of Heaven; which shall be the constant Prayer of,

Honour'd Sir,

Oxford,
Sept. 6.
1706.

Your most Faithful
and Humble Servant

JOHN JACQUES.

THE

THE PREFACE.

THE Virulency of *Schism* is restless and implacable, and there is nothing so apt to be revil'd and spurn'd at as our most *Excellent Church* and its *Sacred Constitutions*. We must therefore in these loose and licentious Times of *Atheism* and *Irreligion* guard and fortifie our selves with Courage and Resolution against all *Calumnies* and *Contradictions* whatsoever. For *Satan* that *Arch-Enemy* of all Mankind, and the first *Schismatick* that ever was in the World, did not only by his *saucy Affectation* of a *Parity* with *GOD* cause a *Division* and *Tumult* in Heaven, but he has
also

also still his *Agents* and *Factors* to create the like *Differences* here Below; he inspirits them with a *fiery* and *malignant Zeal*, against the *purest Worship* and *Discipline*, that since the *Apostolick Times* has appeared upon the Face of the Earth. And indeed there has been no Age since the *Holy Apostles* wholly free from *Schismatics* and *Impostors*, but perhaps none ever afforded such *Swarms* of them, as our unhappy Days, in which these *Sons of Craft* act under various *Disguises*, and wheedle the People with their *pious Frauds*; they creep into Houses, and lead Captive *silly Women* laden with divers *Lusts*; they beguile the weaker Sex, sway'd more by *Passion* than by *Reason*, and so more easily are seduc'd by them. Therefore we are exhorted by the *Holy Apostle*, To mark them that cause Divisions, and to avoid them; for they serve not the Lord Jesus Christ but their own Belly, and with good Words and fair Speeches deceive
the

the Hearts of the Simple. Rom. 6. 17. So that he would have a *Mark* set upon *Schismatics*, that they may be known and shun'd by all *Christians*, as Persons of a very *Dangerous* and *Contagious Society*. Shall we then, that are the *Watchmen* of *Israel*, see *Schism* and *Faction* thrive and prosper, and again to *Insult* the *best of Churches* in the World, and not endeavour to prevent their *Growth*, and *spreading Infection*? Shall not we give our People warning to avoid the *insnaring Temptations* of *Schism*, and shall not we encourage them to *stand fast in the Lord*? Shall not we strive to preserve them from all *Damnable Doctrines*, and to keep them stedfast in their most *Holy Faith*? These truly are our *great Duties*, which if we did neglect, we should then most shamefully betray the *Cause* of our *Blessed Master*, and expose it to the greatest *Obloquy* and *Contempt* imaginable.

In

In the latter end of the Year 1692. My Neighbour *Pseudochæus* sent me a Letter, wherein he requir'd me to prove what I had said concerning the *Invalidity of Presbyterian Orders*; because he was inform'd by one of his Hearers, that I had asserted the *Ministry* of all *Nonconformists* to be *Invalid* and *Null*, who had not receiv'd *Episcopal Ordination*. At this time I was engag'd in many urgent Affairs, and had only leisure to return him a very Friendly *Epistle*; part of which was some few *Collections* from an Excellent Discourse of a Celebrated Champion for the *Episcopal Cause**, wherein was a plain Proof of this Position, *That it was never in the Power of Meer Presbyters to admit into the Ministry by Imposition of Hands in Ordination*. Then to these I added se-

* *Bp. Mossom on Matth. 28. 19, &c.*

veral pertinent and necessary *Observations*, as also an *Admonitory Conclusion*. Now my sole Design in sending him this *Epistle* was for his particular Information and Recovery from *Schism*, but *Intus existens prohibet aliunde adveniens*, That which is got in already, keeps out better, which should come in its Place;

Non benè conveniunt nec in una sede morantur
Majestas & Amor.——Ovid.

The *Majesty* of *Grace* and the *Fondness* of *Gain*, do not well agree together, nor cohabit in the same Breast. The inordinate Love of *Self-Interest* is so predominant in our *Dissenting Teachers*, and does so powerfully fence off all *Convictions* of *Conscience*, that unless the *Grace* of *God* did act irresistibly, they will never be convinc'd of their *Damnable Sin*, even the *Usurpation*

pation of the Ministerial Office. What faith the Holy Apostle? The Natural Man, (for not one of these can be said to be Spiritual) & ὁ ἄλογος, does not receive the things of the Spirit of God, 1 Cor. 2. 14. he has not any Inclination for them, and therefore will never be brought to entertain them. And truly such a perverse Spirit does preside in this sort of Men, that all Advices of this Nature do but rather tend to fire and inflame them; for after that Pseudocheus had receiv'd my Letter, instead of shewing that Gratitude, which was due to my charitable Endeavours, he sent me a rude and indigested Answer, which consisteth of such nauseous Repetitions, inexcusable Blunders, forced and fallacious Inferences, that they are all of them very obvious to any Persons Understanding. These were the small Velitations, that then pass'd between us, which for Ten Years and more have lain in
Ob-

Obscurity, and why they were reviv'd and thrust out into the World, I can conceive no other Reason but this. At a late *Conference*, after other various Discourses, we at the last began to have some *warm Debates* upon our former Controversie; but before we had half canvass'd the Matter, or brought the Point to any sort of Conclusion, our *Pamphleteer* was so wretchedly founder'd and bewilder'd, that he had nothing farther to urge in his own Vindication; nay, instead of *defending* he *deserted his Cause*, and *Proteus-like*, he turn'd *Independent*, and straightway asserted, *That the Suffrage of the People qualify'd any Person to Preach the Holy Gospel, and to Administer the Holy Sacraments without Ordination* *. At this *Conference* of ours, several Persons were present of both *Congregations*; and the Report they

* *This will be attested by the Rev. Mr. C. G.—k.*

made of it (as far as I can find) was faithful and true; which no sooner reach'd his Ears, and some others of his *Party*, but *Choler* and *Spight* appear'd very visible in their Faces; and according to the Prophet, *The shew of their Countenance did witness against them, Isa. 3. 9.* And thus they continu'd under some strange *Confusions* and *Perplexities* of *Mind*, till such time as they came to this Resolution, that the only way to aggrieve me, was to Print all those *Letters*, which had formerly pass'd between us. But instead of being disgusted by the *Publication* of those *Letters*, I am rather oblig'd by it; for now he has given me a fair Opportunity to vindicate what I then wrote from his *false Glosses* and *corrupt Interpretations*. * The *Preface* to his Book begins with many *specious*

* See a Pamphlet entitled, *Some Letters concerning the Validity of Ordination by Presbyters, &c.* by J. W—s. Sold by John Lawrence at the Angel in the Poultry, London.

Pretences to Peace and Unity; but what *Truth* can there be in such *fair Speeches*, or what *Regard* can be given to his *Words*, when his *Practices* at the same time confute them? He can never be one of the *Sons of Peace*, but an avow'd, profess'd, and downright *Enemy* unto it, in endeavouring to destroy, what he would be thought to preserve: 'Tis a *meer Delusion*, and a *Ridiculous Sham* to cry *Peace, Peace*, when at the same Time this *Adversary* of ours has entred the *Lists*, and made himself ready for *Battel*. In this, and many other particulars, you may clearly discern the *Spirit* of the Man; For can he ever be inclin'd to *repair* our *Breaches*, and *heal* our *Divisions*, when all the while he is making of *Parties* to *widen* and *increase* them? Can he be desirous to promote *Peace* and *Unity* among *Protestants*, when at the same time he draws as many as ever he can in-

to the same *Schism* and *Separation* with himself? No certainly, for all his *Pretences* are just like the *Policies* of the *Algerines*, who most design the *Slavery* of *Christians*, when they hang out *Christian Colours*. But after all his glorious *Breathings* towards *Peace* and *Unity*, is it not strange that this *Adversary* of mine should turn such an *Accuser* of the *Brethren*? His Words are these; * *But alas! Such narrow-Soul'd Creatures are some, and so addicted to their own Party, that they will hardly allow any to be Christians in this Kingdom, that are not constant Members of their English Catholick Church, nor own those as Brethren in the Ministry (either here or in Forein Parts) who were not Ordain'd by the Hands of Diocesans.* Now this grand *Partiality* I have always observ'd in the *Presbyterians* them-

* See the Preface to the said Book, p. 2.

elves,

selves, who would never vouchsafe the Title of *good Christian* to any Person, unless he was one of their own *Denomination* : And as the old *Donatists* confin'd the Limits of the Church, in *Angulo & particula Africa*, in a corner and small part of *Africa* ; so our new *English* ones do impale the *true Church* of *Christ* within their own *Party*. These, these are the *Godly*, the *Brethren*, the *Precious*, the *Children of God* ; for all others are reputed *unsavoury Salt*, *Miserable Cast-aways*, and *Abominable Barbarians*. But is this the true and genuine *Spirit* of *Christianity* ? Is it not rather the *Spirit* of *Bigottry* and *Infatuation* ? And is not this *Pseudocheus* acted by the very same *Spirit* ? He accuseth me of *unhappy Principles*, and no less *unhappy Temper*, which made me to attempt the *blasting* of his *Ministry* (as he calls it) without any Provocation on his Part. *Good Man !* Is it no Provocation to an *Establish'd*

Clergyman to see the *Gathering of Churches out of Churches*, and the *setting up of Altar against Altar*? Is it no Provocation to see *Pseudocheus* using all his little *Arts* and *Devices* to draw *Disciples* after him, to increase his *Party*, and to fill up his *Conventicle*? He would do well to peruse that *Presbyterian Book*, Entitled, * *Jus Divinum Regiminis Ecclesiastici*, and there he will be inform'd, That this Practice of *Gathering Churches out of Churches*, and of setting up *separate Meetings* against an *Establish'd Church*, is bitterly inveigh'd against, as the *Mother of Confusion*, and the *Nurse of Schism*. This was a thing that was severely condemn'd by the *Puritans* of old, in the *Brownists*; and by the *Presbyterians* of late, in the *Independents*, and other *Sectaries*: But in these Days of ours, wherein *Religion* becomes *Tributary* to *Interest*, the Na-

* *A Book made by the London Ministers, Ann. 1647.*

ture of *Schism* must not be laid open and expos'd, because *Pseudocheus's* *Conventicle* is founded upon it. If the tender Points of *Division*, so sharply rebuk'd by the *Holy Apostle*, be so much as touch'd upon in any of my publick or private *Discourses*, no sooner does he hear of them, but he presently calls them my *Insolent Clamours*. If I inform the People, that the *Dissenters* industrious way of making *Profelytes* is not to the *Embracing* of *Christianity*, and to the *true Practice* of *Piety* and *Vertue*; but to a *Party*, a *Faction*, a *Schism* and *Separation* from an *Establisht Church*; then this testy *Smectymnuan* *, calls me an *Incendiary*. Thus he *Hath given his Mouth to Evil, and his Tongue frameth Deceit*; and he appears to be wholly directed by that pernicious Maxim, *Calumniare fortiter, & aliquid adbærebit*, Slander stoutly, and something will stick behind. Do but

* So call'd from *Steph. Marshall*, *Edm. Calamy*, *Tim. Young*, *Matt. Newcomen*, *Will. Spurstow*.

observe the many *rancorous Insinuations* and *Misrepresentations* through out his whole *Preface*; but these being his own *Brain-sick Conjectures*, are all of them *notoriously false*, and to his *Conviction* and *Shame* they have been already prov'd so. Is it then so very natural to our *Dissenters* to promote their own *Interest* and *wily Designs* by *odious Falsities* and *slandorous Criminations*? Does *Fanaticism* stand in need of such *impious Forgeries*, and must *Pseudocheus* talk so *deceitfully* for its *Advancement*? If so, then here the *Censure* must fall; That 'tis certainly a very *strong Presumption* of a most *weak* and *feeble Cause*, when the *Refuge* and *Support* of it are *Impudent* and *Audacious Lies*.

Thus I have done with my *Adversary's Preface*, and shall now proceed to the *Conference* it self, wherein the *Reader* will find, That *Ordination by Meer Presbyters* is prov'd *Void and Null*; That *Diocesan Episcopacy*

scopacy is an *Apostolick*, and consequently a *Divine Institution*; and that all *Pseudocheus's* poor *Objections* against it are utterly *overthrown* and *destroy'd*. What then remains afterwards is, to advise all good *Christians*, as they tender their *everlasting Salvation*, most carefully to avoid all *Schismaticks* and their *pernicious Principles*, and to renounce all manner of *Communion* with such *false* and *counterfeit Ministers*; and if I am thought to be too *plain* and *free* in this my *Advice* to a *loose* and *licentious Age*, I shall be sure to continue so, whensoever I find an occasion: and tho' perhaps I may offend some *nice* and *captious Ears*, and exasperate those whom I do oppose, that's none of my Fault, but theirs; For none should be *offended* at the *Truth*, and he that is *exasperated* and *enrag'd* by it, discovers a *malignant* and *ulcerated Mind*.

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O R D I

ORDINATION

BY

Meer Presbyters

PROV'D

VOID and NULL.

Philaethes.

Pseudocheus.

Phil. **W**HAT Right can
you pretend to the
Name and Office of
a *Presbyter, Pseudocheus*, who have
not receiv'd Imposition of Hands
from a Lawful Authority, and so
not duly distinguish'd from the rest
of Mankind to serve in the Offices
B of

2) *Ordination by Meer Presbyters*

of *Religion*? From whom did you receive your *Mission*? If you say from *Jesus Christ* and his Holy Apostles; Give me then leave to ask you whether *Immediately*, or *Mediately*? *Immediately* you will not say; If *Mediately*, then I desire to be inform'd by whom, or from whose Hands you did receive your *Mission*? You could not receive *Orders* from the *Presbyters* of the Church of *England*; for the Power of *Ordaining* was never convey'd to them, and so by them could never be transmitted to any others. Since then you cannot derive any *Ordination* from the *Presbyters* of the Church of *England*, you must of necessity produce some one *Church* founded by the Holy Apostles, whose Chief Governour was no other than a *Meer Presbyter*; Then you must prove a constant and uninterrupted Succession of such *Governing-Presbyters* in that Church down to these very Times; Then
you

you must prove that from them you have receiv'd your own *Mission*: Now if such an *Establishment* and *Succeſſion* cannot be found, you will never be able to prove that you ever receiv'd any *Ordination*: For the least Failure or Defect in this *Succeſſion* utterly deſtroys the very *Being* of ſuch a *Presbyterian Church*, which can lay no manner of Claim to that Promise of our Blessed Saviour, which he made to his Holy Diſciples immediately before his Aſcenſion into Heaven, to ſecure his *Church* from *Error* and *Deſection*; *And lo I am with you alway even unto the End of the World. Matth. 28. 20.* 'Tis confeſs'd on all Hands, that a Man cannot Exerciſe the *Office* of a *Minifter* without a *Call*, and ſince that you never had a *Lawful Ordinary Call*, I hope you will not pretend to one that was *Extraordinary*; for that would be no leſs than *Enthuſiaſm*, unleſs you could make it apparent by your *Miracles*, and *Gift of Tongues*.

4 *Ordination by Meer Presbyters*

*Pseud. Pray, Philalethes, *What is to be esteem'd a lawful Call, and what Ordination is requisite to invest a Man in this Office?*

Phil. There are Two Things requir'd in a *Lawful Call* and *Ordination* into the *Ministry*.

1. That the *Clergy*, after a *previous Examination* of their *Abilities*, and *probable Testimonies* concerning their *Sober Conversation*, shall be Solemnly admitted into the *Ministry* by *Prayer* and *Imposition of Hands*.

2. That the *Clergy* shall be admitted by a *Lawful Authority*.

First. Every *Clergy-Man* must be admitted into *Holy Orders* by *Prayer* and *Imposition of Hands*.

Our Blessed Lord commanded his Holy Disciples to *Pray* immediately before he made them *Apostles*, *Matth. 9. 38.* and *Chap. 10. 1.* And afterwards *Deacons* and others were

Ordain'd by *Fasting, Prayer, and Imposition of Hands, Acts 6. 6. and Chap. 14. 23.* And this *Pious Custom* has been ever since continu'd in all the several Ages of the *Christian Church*, because it was begun by our Blessed Saviour and his Apostles. And 'tis very certain that every sort of *Power*, whether *Ecclesiastical, Civil, or Military*, ought always to be convey'd from one to another, by some *Solemn Creation, Admission, or Investiture* to the same.

Secondly. The *Clergy* shall be admitted into the *Ministry* by a *Lawful Authority*.

Diocesan Bishops are the only *Authority* that can admit into *Holy Orders*; And here I shall not only prove this by the *XXIII^d. Article* of the *Church of England*, and the *Statute Laws* of the Realm, which say, *That no Man can be a Lawful Priest or Deacon, unless he be Ordain'd by a Bishop (a)*; But I will

(a) Stat. 13 Eliz. c. 12. § 1. & Act of Uniform. 14 Car. 2.

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further shew , that this *Law* is grounded upon *Holy Scripture*, and the *Canons* and *Practice* of the *Universal Church*. First, Our Blessed Lord, as *Supreme Governour* of his *Church*, call'd and ordain'd his *Apostles* (*b*), and they ordain'd *Deacons*, *Presbyters* and *Bishops* (*c*), but they gave the *Power* of admitting all others only to the *Bishops*, to whom also they only gave *Rules* to direct them in examining and approving the *Candidates* for *Holy Orders* (*d*), and charg'd them to *Ordain* none hastily; that is, not till they had thoroughly try'd them (*e*). And since there are no such *Rules* in all *St. Paul's Epistles* , but in those that are directed to *Timothy* and *Titus* ; it is a plain *Demonstration*, that the *Holy Apostle* did intend, not only the *Ordination*, but

(*b*) *Matth.* 10. 1, 2. *ch.* 28. 19, 20. *Mar.* 3. 14.
(*c*) *Act.* 6. 6. *1 Cor.* 14. 23. 2 *Tim.* 1. 6. (*d*) 1 *Tim.* 3. 1,
1 Cor. 12. 1, 5. (*e*) 1 *Tim.* 5. 22. i. e. Μὴ ἐκ πρώτης δο-
κιμασίας, μὴδὲ ἐκ τρίτης ἀλλὰ πολλὰς ἐξετάσας καὶ ἀκριβῶς.
Ita Theophil. in loc.

the *Scrutiny* and *Approbation* of all *Ecclesiastical Officers*, should be solely in the *Bishop's Power*. The *Apostolical Canons* are very exprels, that two or three *Bishops* are necessary to the *Consecrating* a *Bishop*, and one to the *Ordaining* a *Priest* and *Deacon* (*f*); Neither of which, as *Dionysius* observes, can be initiated without the *Bishop's Prayer* (*g*). 'Tis uncertain how Ancient these *Canons* are, but *Blondel* grants that they were extant at least in the Third Age (*h*); and the Author of them does seem to have reduc'd into that one *Body* the former *Rules* and *Customs* of the *Apostolick Churches*. The Learned *Daille*', the great *Patron* of *Presbytery*, did acknowledge *Ordination* in *St. Cyprian's* time was peculiarly the *Bishop's Right* (*i*): So that this *Confession* of so great

(*f*) *Can. Apostol.* 1. & 2. (*g*) *Dionys. Eccles. Hierar.* cap. 5. (*h*) *Blondel. Apolog. pro Hieron.* p. 157. (*i*) *Ordinationem* — *Episcopalis juris idius fuisse in Cyprianici seculi Ecclesia confitemur.* *Daille de cult. Lat. Relig. lib. 2. cap. 13. p. 17..*

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an *Adversary* may excuse any further *Proof* for that Age; and if it be consider'd, that the *Bishops* down from the *Holy Apostles* to St. *Cyprian's* Days were very *poor* and *persecuted*, as well as very *pious*, it cannot be thought they should have *usurp'd* any *Authority* which was not left them by the *Holy Apostles*. And 'tis very evident that those good *Primitive Bishops*, the great *Propagators* of our *Christian Religion*, did assume this *Power*, and the *Priests*, *Deacons* and *Laity* did yield an entire *Obedience*; wherein that the one did wrongfully *usurp*, and the other did weakly *comply*, is neither *probable* nor *just* to suppose.

Pseud. *You have told me, Philalethes, What is to be esteem'd a Lawful Call, and what Ordination is requisite to invest a Man in the Sacred Office of the Ministry; Now though we Dissenting Teachers cannot pretend to such a Regular Call and Ordination, as you have just now described,*
yet

yet we do not look upon our selves as Usurpers of the Ministerial Function, but as true Ministers, and we are all of us so careful and strict to prevent * Heresies and Schisms, Errors and Impieties from infecting or troubling the Church, by the Rashness of bold Intruders; that we allow not those to be Seeds-Men amongst us, who either on one Side ignorantly pretend to the Spirit, or on the other, shall dare to deny his Office, or mock at his Operations.

Phil. These are specious Pretences, Pseudocheus, yet when they come under an impartial Scrutiny, there will not appear the least Shadow of Truth or Sincerity in them; For I'll plainly prove, that the Dissenting Teachers, who were Ordain'd by Meer Presbyters, are all of them Usurpers of the Ministerial Office: But before I proceed upon that Head, I must make a few Remarks

* Mr. J. W's, Letters, p. 12, 13.

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concerning that great *Care* and *Strictness*, which you so mightily boast of, in preventing *Heresies* and *Schisms*, Errors and Impieties from infecting and troubling the *Church* by the Rashness of *bold Intruders*. Certainly your *Party* has but small Reason to *Glory* in such *Noble Endeavours*; How frequently have *Dissenters* been impos'd upon by *Romish Emissaries* in their very *Conventicles*? Not only *Faithful Commin* and *Thomas Hetb*, the one a *Dominican Friar*, and the other a *Jesuit*,
* but many more in these latter Days have acted the Parts of *Dissenting Teachers*, and Preach'd in your *Conventicles*: That *Whitebread* and *Gavan*, who were Executed in the time of the *Popish Plot*, have frequently Preach'd in *Conventicles* in *Southwark*, and other Places; and that the said *Whitebread*, alias *White*, did Preach in a *Presbyterian Convent-*

† *Foxes and Firebrands.*

ticle at Spaldwick near Huntingdon; and that Wright, Morgan and Ireland, who were in Romish Orders, did Preach in Scotland under the Notion of Presbyterian Teachers, are notorious and unquestionable Truths. For if a Jesuit can bring a Counterfeit Letter of Recommendation from any remarkable Dissenter, or if he does but get a Certificate that he has Preach'd in such or such Congregations, with their Approbation, which he is sure to have, if he inveighs against Popery, Bishops, Ceremonies, Common-Prayer, and sets up for Liberty of Conscience, his Business is instantly done, and without any further Scrutiny, he is admitted to Hold Forth, and he is straightway applauded by such undiscerning Auditors for a most zealous Protestant, a powerful and right Heavenly Man. Whereas the Church of England takes Care that none be admitted to the Charge of Souls, without all the Caution imaginable

ginable against *Popery*; The *Clergy* of that *Church* must take the *Oaths* appointed to be taken by *Law*; they must have *Testimonials* from Persons that know them, of their *Ability* and *Soundness* of *Judgment*, they must shew their *Letters of Ordination*, before they are admitted to Preach in any unknown *Congregation*, and they must have a *License* from the *Bishop* of the *Diocese*, before they can regularly Preach in a *Congregation*, whereunto by *Law* they are Instituted and Inducted. If then the Care of your *Teachers* had been as great to preserve your People from *Error*, as their Endeavours have been to keep them in *Ignorance*, they would have been less culpable and pernicious. And why was you, *Pseudocheus*, so treacherous to the *Souls* of your poor deluded *Followers*, as to prevent any *Information* that might have brought them to the *Knowledge* of the *Truth*? It was but lately that a certain Person, who
was

was then one of your own *Party*, but is now of our *Communion*, did put into your Hands a *Book* containing several *Reasons* against *Occasional Conformity*, and thereupon did request your *Opinion*; but you like a *Faithful Pastor*, after you had perus'd it, return'd it to him again with this particular *Caution*, *That by no means he must shew it to any Persons of your Congregation*. Was not this, *Pseudocheus*, a plain symbolizing with *Popery*? For you endeavour to keep your *Followers* in *Ignorance* by the same *Methods* the *Romish Priests* do theirs.

Pseud. Come, come, *Philalethes*, *How will you prove the Dissenting Teachers that were Ordain'd by Meer Presbyters to be Usurpers of the Ministerial Office, and that their Ordinations are Invalid and Null? We do suppose * that Presbyters cannot Regularly admit into the Ministry*

* *Mr. J. W's Letters*, p. 13, 14.

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by Ordination ; yet it will not follow hence, that none so admitted are true Ministers, nor that their Ordination is therefore Invalid and Null. For oftentimes (according to that old Maxim, Quod fieri non debet, factum valet) That which ought not to have been done, as being Irregular, yet being done, ought not to be annul'd for want of some fit Circumstances.

Phil. Would ever any Man, but you, *Pseudocheus*, produce this Maxim, to prove the *Validity* of *Presbyterian Orders* ? All *Antiquity* will not afford one Instance of *Presbyters* making *Ordinations* without a *Bishop* ; If any *Presbyters* did claim a *Right* to *Ordain*, and did presume against the *Rule* of the *Church* in that particular, the *Church* of those times did declare their *Ordinations Null*, and thought that *Antichrist* was near at hand, when such new and unpresided *Confusions* were permitted to arise. What Sentence shall

shall we think would they have pronounc'd upon *Presbyterian Ordinations*, when they did not only rescind *Orders* conferr'd by *Bishops*, against the *Canons* and *Establish'd Discipline* of the *Church* (*k*), but in some Cases did *Re-ordain* (*l*)? If a considerable *Party* of the *Scottish* Laity, disliking some Practices of the present *Kirk*, and attempting (as they thought) a purer *Reformation*, should take upon them to *Ordain Pastors* in their separate *Congregations*, in opposition to the receiv'd *Discipline* settled in their *General Synods*, I would appeal to you, or any *Teachers* in those *Churches*, Whether you or they held such an *Ordination* valid. This, *Pseudocheus*, I take to be your own Case, and cannot but tell you, that not only such as these, but all other *Irregular Ordinations* have been ever accounted as *Nullities*, for

(*k*) *Can. Nic. 9, 10, 16. Can. Ant. 73.* (*l*) *Nic. Can. 19*

which

which several have been depriv'd of *Holy Orders*, and reduc'd to a *Lay-Communion*. In the *Council of Sardica*, those *Clerks*, that were *Ordain'd* by *Musæus* and *Eutychianus*, who were not *Bishops*, but only two *Grecian Presbyters*, were reduced to the State and Condition of *Laicks* (*m*). The like *Decree* also was made about the *Ordination* of *Maximus*, a pretended, but no real *Bishop*, that the Persons should be reputed no *Clergymen*, and all his *Acts* annull'd (*n*). So it was determin'd in a *Synod* at *Alexandria*, by the famous Confessor *Hosius* and other *Bishops* there assembled, That *Ischyra*s who was *Ordain'd* by one *Colluthus* a *Meer Presbyter*, should be depriv'd of that *Degree* to which he had falsly pretended (*o*), for (say they) since *Colluthus* died but

(*m*) *Concil. Sardic. Can. 18, 19. Rev. Tom. 1. p. 505.*

(*n*) Μητε τις παρ αὐτῶ χειροτονηδέντας ἐν οἷῳ δύνῃσι καθμῶ κλήρυ, &c. *Concil. Const. 2. Can. 4. Rev. T. 1. p. 91. Soz. lib. 1.c.9.*

(*o*) Ἐκπαῶν καὶ τῆς ψευδῆς ὑπονοίας τῶ πρεσβυτείου. *Synod. Alexand. ap. Athanas. Apol. 2.*

a *Presbyter*, all his *Ordinations* are void (*p*). The Council of *Hispania* degraded a *Priest* and two *Deacons* for this only Reason; Because the Bishop of *Agabra* being afflicted with Sore Eyes, and having some presented to him to be *Ordain'd Presbyters* and *Deacons*; did only lay his Hands upon them, suffering a *Presbyter* that stood by to say the *Prayers* over them, and read the Words of *Ordination* (*q*). This being consider'd in the aforesaid *Council*, upon Mature Deliberation it was thus determin'd. First, The *Presbyter* that assisted, for his Boldness and Presumption, he had been subject to the *Council's Censure*, but that he was before Deceas'd: Next, The *Presbyter* and *Deacons*, who were so *Ordain'd*, should be actually *deposed* from all *Sacred Orders*; concluding thus, *Tales enim meritò judicati sunt removendi, quia pravè*

(*p*) *Epist. Synodal. ap. Bin. T. 1. p. 405.* (*q*) *Concil. Hispan. 2. Can. 5. An. 619. Bin. T. 2. par. 2. p. 326.*

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inventi sunt constituti; that they were worthily adjudg'd to lose their *Orders*, which they had wrongfully receiv'd. So little *Influence* had the *Presbyters* in the *Essential Parts* of *Ordination*, as that their bare Reading of the Words (though requir'd to it by the *Bishop*) was adjudg'd enough, not only to make them liable to the *Church's Censure*, but also for their Sakes to make void the *Action*. I could produce other *Examples* of this Nature, but these may suffice to let you see, what were the Effects of such *Irregular Ordinations*, they were accounted as *Nullities*, tho' perform'd by those who were in *Sacred Orders*.

Pseud. * *I could give you many Instances to clear the Truth of what I have before asserted, but I shall content my self at present with this one, which is ad Hominem and close to*

* Mr. J. W's Letters, p. 14.

the purpose. Lay-men have not Power to Baptize. Now tho' you esteem us, who were not Ordain'd by Diocefans, to be no true Ministers but Lay-men: Yet you do not Re-Baptize any of those who had been Baptized by us, but admit them to the Lord's-Supper, without questioning their former Baptism as Invalid. If you say that Lay-men have Power to Baptize; prove that, and by the same (yea much stronger) Reasons I will prove, that Presbyters have Power to Ordain.

Phil. Indeed your gross Ignorance requires much Pity and Compassion. Don't you know that no Person may presume to *Baptize*, unless he is a *lawful Minister*? For *Christ* gave this *Commission* only to his *Apostles*, to their *lawful Successors*, and to all others *Ordain'd* by them; and he join'd the Office of *Preaching* to it: So that *un-ordain'd* Persons may as well presume to *Preach* as to

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Baptize (*r*). And therefore the *Church* of old forbad *Women* to *Baptize*, and *Epiphanius* did account it ridiculous in *Marcion* and his Followers to permit *Women* to do this Office (*s*); and our *Church* requires it to be done by a *lawful Minister*. 'Tis certainly a most horrid *Presumption* for a *Lay-man* to invade the *Ministerial Office* without any *Commission*; and as to the *Pretence* that an *Infant* may be in danger, I do verily believe the *Infant* may be as *Safe* upon the *Stock* of *God's Mercy* without any *Baptism*, as with a *Baptism*, which is not commanded by *God*, and to which he has made no *Promises*. But the *Reason* why *Baptism* by *Laicks*, or by *Women*, such as is most commonly practis'd in the *Roman Church*, is not esteem'd *Null* by us, nor is repeated, is this; Be-

(*r*) *Petulantia autem Mulieris quæ usurpavit docere, non etiam tingendi jus sibi pariet. Tert. de Bapt. cap. 17.*

(*s*) *Epiphan. Panar. lib. 1. Tom. 3. hares. 42.*

cause we make a Difference between what is *Essential* to a *Sacrament*, and what is requisite in the Regular way of using it. None can deny this among us, but those who will question the whole *Christianity* of the *Roman Church*, where the *And-wives* do generally *Baptize*: But if this invalidates the *Baptism*, then we must question all that is done among them: For Persons so *Baptized*, if their *Baptism* is void, are neither truly *Ordain'd*, nor capable of any other *Act* of *Church-Communion*. Therefore Mens being in *Orders*, or their being duly *Ordain'd* is not necessary to the *Essence* of the *Sacrament* of *Baptism*, but only to the *Regularity* of its Administration: And so the want of it does not void it, but does prove such Men to be under great Defects and Disorders in their Constitution. And agreeable to this was the Sense of the *Ancient Church*, which did positively condemn the repeating of

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Baptism (t), provided the Person was *Baptized in the Name of the Father, the Son, and the Holy Ghost*. And when the Council of Nice, *Can. 19*. St. Cyprian and Tertullian speak of *Re-baptizing* those who had been *Baptiz'd by Hereticks*, it was because they esteem'd their *Baptism* void and null (*u*), when not Administred in the Name of the *Holy Trinity* according to our Blessed Saviour's Appointment. So that *Baptism* is no fit Prescription for other *Clergy-Offices*, for the Effect does wholly depend on the *Sacrament*, that is, on the *Matter* and *Words* thereof rightly apply'd, not on the *Authority*, or *Power* of him who conferreth it; and such *Baptism* is valid and unalterable, when done by any Person, tho' there was no necessity for such an Administration. Thus I have Invalidated your trifling Instance, and have given you

(*t*) *Concil. 1. Carthag. Can. 1. An. 330. item Concil. 3. Toletan.* (*u*) *Tertul. de Bapt. cap. 15.*

the true Sense of the most Learned Divines upon this Point, of which before (I find) you was utterly ignorant.

Pseud. You are of a different Opinion from the old Episcopal Divines, many of which were Bishops; and tho' they judg'd Ordination by Diocesans to be most Regular, and to tend to the Bene esse, the Well-being of the Ministry; yet they did not fall into that Dotage, which has of late prevail'd among some, to Dream, that it was necessary to the Esse or very Being of the Ministry. This I am so well assur'd of, that I can (and will if it be needful) produce a Cloud of Witnesses from the Writings of those, that were unquestionably Episcopal in their Judgment and Practice.*

Phil. These Divines, *Pseudocheus*, whom you speak of, had one Heart for Old England and another for

† Mr. J. W's Letters, p. 14.

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New ; These were the Men that by their lame and partial *Conformity* did very much contribute to the Growth of *Faction* since the *Church's Restauration*, for People have readily concluded, that certainly there must be something that is very ill in our *Worship* and *Ceremonies*, otherwise such Men as were under the Obligations of *Oaths* and *Subscriptions* would have shew'd their *Liking* and *Assent* to them by a more regular *Conformity* : These were a sort of Men that knew how to comply with weak and tender *Consciences*, tho' it was against the Sense of their own; These could give the *Holy Sacrament* to any either standing or kneeling; These could *Baptize* with the *Sign* of the *Cross*, or without it; These could visit the Sick with the *Church's Prayers* or their own, as the Person was inclined; These were the Men that have been always applauded by your *Party*, and by such you have ever

ex-

expected to compass your Designs; and certainly there is no such dangerous *Enemy*, as one within our own Walls, that can betray us unsuspected. And tho' the like Men may acquire from such as you those fine and curious Names of *Moderation*, *Discretion* and *Prudence*, yet they will never serve the Interest of our *Holy Religion*, or secure the *Honour* and *Safety* of the *English Church*; For when such Persons give Example and Encouragement to others to break the *Church's Laws*, and to contemn her *Authority*; no wonder then, that *Vice* and *Faction* does appear so *Insolent* and so *Daring*.

Pleud. Pray, Philalethes, wave that Topick, and let me hear how you will prove that Meer Presbyters have no Power to admit into the Ministry by Imposition of Hands in Ordination.

Phil. I will prove it clearly from the *Holy Scriptures*, which do not afford one Instance, that Meer Presbyters

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byters did ever admit into the *Ministry* by *Imposition of Hands*. For the first *Ordination* that we meet with in the *Holy Scriptures*, is that of those *Seven*, commonly call'd *Deacons*; And there we find no *Hands imposed* but those of the *Holy Apostles*. *Act. 6.*

Pseud. * *Hold, Philalethes, this Instance of the Apostles Ordaining Deacons, will not be sufficient to prove, that Presbyters may not Ordain.*

For, 1. *The Apostles (as far as appears by the Context) were the only Church-Officers then present at Jerusalem ; and therefore no wonder that the Apostles only are mention'd to have laid on their Hands, when either they must do it, or it could not then be done at all.*

2. *Tho' the Apostles only Ordain'd the Seven Deacons, yet Timothy was Ordain'd by Presbyters*, as the*

* *Mr. J. W's Letters, p. 15, 16.* † *Pseudocheus contradicts himself, p. 34.*

Scripture testifies, 1 Tim. 4.14. From whence I argue thus à Majore. Those that have Power to Ordain an Evangelist, (who is an higher Officer) have Power much more to Ordain a Presbyter: (who is an inferior Officer) But Presbyters have Power to Ordain an Evangelist, therefore they have Power to Ordain Presbyters.

3. *The Apostles having Ordain'd the Deacons at Jerusalem, is no Argument that none but Apostles may do this Work. For we Read in Acts 13. 1, 2, 3. That Barnabas and Paul receiv'd Imposition of Hands from Presbyters without Apostles. The Words of the Text are these, Now there were in the Church that was at Antioch, certain Prophets and Teachers, as Barnabas and Simeon — as they ministred to the Lord and fasted, the Holy Ghost said, Separate now unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands*

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hands on them, they sent them away. *From whence it is apparent, that those who laid Hands on Barnabas and Paul, were Presbyters, the ordinary Pastors or Teachers of that Church, which was at Antioch. So that this is a sure Argument from this Place, If Presbyters might lay their Hands on Apostles themselves, then they may lay their Hands on Presbyters much more: But the Antecedent is true, therefore the Consequent.*

Phil. What strange Conjectures are these, *Pseudocheus*, that have not one *Text* to support them in all the *Holy Scriptures*? You say, that the *Holy Apostles* (as far as appears by the Context) were the only *Church-Officers* then present at *Jerusalem*; and therefore no wonder, that the *Apostles* are only mention'd to have *laid* on their *Hands*, when either they must do it, or it could not be then done at all. 'Tis certainly true, *Pseudocheus*, that the *Holy Apo-*

Apostles were the only *Church-Officers* that had the *Power* of *Ordaining* the *Seven Deacons*; for the *Seventy Disciples* that were present at their *Ordination*, would not usurp any *Authority* whereunto they were not *Commission'd* by the *Holy Jesus*; and that *Commission* which they did receive, was not *Temporary*, and such as presently expir'd, but was *Durable* and for *Term of Life*: For we find that when *St. Peter* stood up in the midst of the *Disciples*, the *Number* of the *Names* (*i. e.* the *Persons*) together were an *Hundred and Twenty*, and among these were the *Seventy* as well as the *Eleven*, *Acts* 1. 15. (w). Again of the *Number* of these *Seventy Disciples* were *St. Matthias* and *St. Barnabas* (x), who stood *Competitors* for the *Apostleship*, from which *Judas* by *Transgression*

(w) *Vid. Lightf. in loc.* (x) *Enseb. Hist. lib. 1. c. 12. & lib. 2. c. 9. Epiphan. Heres. 20. Hieron. de Script. Eccles. in Matth. Vid. Irenaeum lib. 4. c. 63. Tertul. de Praescript.*

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fell, and the Lot falling upon St. *Matthias*, he was chosen from the Inferior into the Superior Order, *Acts* 1. 26. Then also those *Jerusalem-Elders* (i. e. οἱ Πρεσβύτεροι *Priests*) so frequently mention'd in that first *General Council* there held (y) were no other than some of the *Seventy Disciples*, *Acts* 15. 2, 4, 6, 22. Now all these had no other *Commission* than what they before receiv'd from our Blessed *Saviour*, of which they were still fully possess'd, and were present at the *Ordination* of the *Seven Deacons*, but had no Power to *Ordain* them.

2. You say, “*Tho’ the Holy Apostles only Ordain’d the Seven Deacons, yet Timothy was Ordain’d by Presbyters, as the Scripture testifies, 1 Tim. 4. 14.*” Who, but *Pseudochæus*, or such another, would ever have said so? The *Scripture*

(y) *These are call’d Presbyters in the Greek Originals, which being often rendred Seniores in the Vulgar Latin, occasion’d our first Translators to call them Elders.*

testifies no such thing, it does not say that he was *Ordain'd* by *Presbyters*, but by the *Presbytery*; of which *St. Paul* was the Chief, and by the *Imposition* of his *Hands* (with the *Hands* of other *Bishops*) was he *Ordain'd*. As in *2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my Hands.* But that you may better know the meaning of this Word *Presbytery*, take this Information. The Word *Πρεσβυτέριον*, *Presbytery*, is only us'd three times in the *New Testament*; First in *St. Luke 22. 66.* where we render it the *Elders* of the People; but it is in the *Original* the *Presbytery* of the People. The second Place is in *Acts 22. 5.* where we read all the Estate of the *Elders*, the Word is the same, *Πρεσβυτέριον*, the whole *Presbytery*. Now the third Place is in *1 Tim. 4. 14. Neglect not the Gift that is in thee, which was given thee*
by

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by Prophecy, with the Laying on of the Hands of the Presbytery. In the two first Places *Presbytery* is taken for the Magistrates or Senate of the People of the *Jews*, no *Christian Order*; then from the use of the *Word* in other Places, it cannot be thought that this Place should particularize this *lower Order*, as you fancy, since there is no Place to parallel it: But because *Presbytery* doth signifie an *Ecclesiastical Order* in the *Ministry*, therefore this *Presbytery* should do so likewise: but in as large a *Sense* as *Presbyter*, and not in a more *restrain'd Sense*. Now *Presbyter* takes in its *Latitude* the whole *Order of Priesthood*, both *Bishop* and *Presbyter*: So that this Place must be understood according to the Judgment of these Ancient Fathers, *St. Chrysostom*, *Theophylact*, *Theodoret* and others, who said that the *Presbytery* here mentioned, was not a *Presbytery* of the *Inferior Order*, but of that Rank of *Presbyters* which

which we term *Bishops* (z). Thus I have prov'd that *Timothy* was not Ordain'd by *Meer Presbyters*, and shall next consider your Argument à *Majore*, which is this. " Those " that have Power to Ordain an " *Evangelist*, (who is an higher " Officer) have Power much more " to Ordain a *Presbyter*: (who is " an inferior Officer) But *Presby-* " *ters* have Power to Ordain an " *Evangelist*; Therefore they have " Power to Ordain *Presbyters*."

Your *Minor* I deny, *Presbyters* never had any Power to Ordain *Evangelists*, for they were Persons chosen by the *Holy Apostles* to Preach the *Gospel* to such as formerly had not heard of it; at least, to such as had yet resisted the Light of it, and were not converted by it (a): Their Rank in the *Church* was after the

(z) The Greek Fathers and the Ethiopick Version do say that these were Bishops, who join'd with St. Paul in making Timothy a Bishop. Ου πειρ πρεσβυτέρων φησιν ένταυθα, αλλά πειρ όπισκοπων. Chrysof. & Theoph. in 1 Tim. 4. 14. Impositione manuum Episcoporum. Vers. Æthiopic. (a) Euseb. Hist. Eccles. l. 3. c. 37.

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Apostles and *Prophets*, and before the *Pastors* and *Teachers*. And he gave some, *Apostles*: and some *Prophets*: and some, *Evangelists*: and some *Pastors* and *Teachers*: *Eph.* 4. 11. (b) They differ'd from *Pastors* only in this, that those were *Stationary*, had a fix'd and settled Residence in *Churches* already planted; these were *Itinerant*, and went up and down to impart the *Holy Gospel*, according to their Instructions receiv'd from the *Apostles*; In short, their *Office* was twofold, to *Write*, as well as to *Preach*, which being Extraordinary, expir'd with the *Holy Apostles*. Here you see what an *Evangelist* was, but why *Timothy* is said to be only such, I cannot conceive; That *Text* in 2 *Tim.* 4. 5. will not prove him an *Evangelist*, and so does not support your drowning Cause: The Words are these *Ἔργον ποιήσαν Ἐυαγγελιστῆς*, *Do the Work,*

(b) Some part of the Function of the first Three was Extraordinary and Temporary; In what was Ordinary and Perpetual Bishops do Succeed,

not

not the Office of an Evangelist. And what's that? You may see it immediately going before, *vers.* 2. *Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering, and doctrine.* And if this be the *Work* of an *Evangelist*, which *St. Paul* would have *Timothy* to do, *viz.* *To Preach, to be instant in season, and out of season, &c.* 'tis certainly the *Work* of a *Bishop*, who ought to perform all this. But truly, *Pseudocheus*, I do very much wonder, that in your *levelling Humour* you did not reduce him to a *Deacon*, for the next Words that follow, are these, *ver.* 5. *Τὴν Διακονίαν ἀνεργήσῃς*, *Fulfil thy Deaconsip*: So that you might as well have call'd him a *Deacon*, as an *Evangelist*.

But now your third Consideration, *Pseudocheus*, is wonderfully surprising. The *Apostles* (you say) having *Ordain'd* the *Deacons* at *Jerusalem*, is no Argument that none but *Apostles* may do this Work. For

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we read (you tell us) in *Acts* 13. 1, 2, 3. That *Barnabas* and *Paul* receiv'd *Imposition of Hands* from *Presbyters* without *Apostles*. The Words of the *Text* are these, *Now there were in the Church that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was called Niger, &c.* (c) observe the Words, these are call'd *Prophets* and *Teachers*, and there is no mention of *Presbyters* in the whole Chapter; *St. Mark the Evangelist* was then present with them, but we do not find that he was any way concern'd in this *Imposition of Hands*. *Acts* 12. 25. & *Acts* 13. 5. These *Prophets* then were not such as *Agabus*, and the *Daughters of Philip the Evangelist*, but they were *Prophets* of extraordinary Prediction, next to *Apostles*, *Eph.* 4. 11. Such as *Epaphroditus*, and *Barna-*

(c) These were common Maxims among the Jews, Quicquid Prophetæ prædixerunt, possent facere, & Prophetæ omnia potest.

bas, and St. Paul himself (*d*). And although St. Paul had his Immediate Call by Jesus Christ (*e*), and St. Barnabas was one of the Seventy Disciples (*f*), yet it was by these Prophets at Antioch that they had their Ordination to the Apostleship, for before this they were not call'd Apostles (*g*), but are presently afterwards, Acts 14. 4, 14. This then was an extraordinary Call, and 'twas done by extraordinary Means and Ministers ; not by Presbyters, as you shamefully assert, but by Prophets, even Simeon, Lucius and Ma-

(*d*) Gal. 19. Ἐπαρρόδιον ὑμῶν Ἀπόστολον, Phil. 2. 25.

(*e*) Gal. 1. 1. Acts 9. (*f*) St. Barnabas had no new Ordination from the Holy Apostles, when he Preach'd to the Christians at Antioch, Acts 11. 23, 26. for he did it by Virtue of that Commission he receiv'd from our Blessed Saviour, when he was made one of the Seventy Disciples.

(*g*) Tho' Simeon, Lucius and Manaen did lay their Hands upon St. Paul and St. Barnabas, yet they receiv'd their Ordination to the Apostleship, μάλλον δὲ πρὸ τοῦ πνεύματος, rather by the Holy Ghost : And that they had not the Apostleship before, is manifest by what follow'd after ; For we do not find in all the Story of their Acts, that either they Ordain'd Presbyters, or gave the Holy Ghost, or wrought any Miracles, which were the Signs of their Apostleship, before this Solemn Ordination, or Imposition of the Hands of the aforesaid three Prophets ; as afterwards we find they did in several Places of that Book. Vid. Chrysostom. Hom. 20. in Act.

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naen : Therefore in all this we may affirm with St. *Chrysostom*, *ὅτι καὶ ἐν ἀνθρώποις τὸν γινόμενον*, that of all the things which did befall St. *Paul* in his whole *Vocation*, there was nothing *Ordinary*, but every part was acted by the Hand of God. So that I deny this Argument which you draw from *Acts* 13. 1, 2, 3. *Presbyters* (say you) might lay *their Hands* on *Apostles* themselves, therefore they may lay *their Hands* on *Presbyters* much more. Here your *Antecedent* is false, and therefore the *Consequent* : For this *Power* of *Imposition* of *Hands* in *Ordination* was fix'd upon the *Holy Apostles* and *Apostolick Men* (b), and was never communicated to the *Seventy Disciples* or *Presbyters* ; for the *Apostles* and *Apostolick Men* did so *de Facto*, and were commanded so to do, and the *Seventy* and the *Presbyters* never did so ; therefore

(b) *They were Prophets, who are here call'd Apostolick Men.*

this Office of the *Apostleship* is distinct, and Superior to that of *Presbyters*; and this *Distinction* must be io continu'd to all Ages of the *Christian Church*, for the thing was not *Temporary*, but *productive of Issue* and *Succession* even to the end of the World.

Pleud. Pray, Philalethes, which is the next Ordination that you meet with in the Holy Scriptures?

Phil. The next Ordination, *Pseudochus*, is that of *Presbyters* in *Act. 14. 23.* and this was by *St. Paul* and *St. Barnabas*, without the Assistance of any *Presbyters* of those Times, or the Suffrage of the People.

Pleud. * Pray, Sir, permit me to give you my Explication of that Text. The Word which we render there [Ordain'd] is in the Original Greek *ἡγεμονεύω*, which primarily signifies Suffragiis creare, or to choose by Votes; which was usually done by

* Mr. J. W's Letters, p. 17.

stretching out of the Hand, *and is the Action of the People. Whereas the Action of the Ordainers is call'd Xegdesia, or laying on of the Hands. However, I grant, that the Imposition of the Apostles Hands concurr'd with the Peoples Choice, in Ordaining those Elders in every Church mention'd in the Text.*

Phil. If you had a little more convers'd with the *Criticks*, Sir, you would have found that Xeglorowles, which in *Act. 14. 23.* is translated *Ordain'd*, is a Phrase of Speech, 'Απείθεω, borrow'd from an Ancient Greek Custom of stretching forth the Hand in a Voting of Businessses, and 'tis apply'd to God himself touching his fore-eternal Choice of the *Apostles* to be Witnesses of the *Holy Gospel*, *Act. 10. 41.* where it cannot possibly be taken in its native Sense, as it denotes a choosing by Suffrage, no more than Συμμελέτης, in the Election of *St. Matthias* by *Lot*, which is rendred, *he was numbred with the*

the Eleven Apostles, *Act.* 1. 26. For among the Heathen, their Priests and Magistrates were eligible by Lots (i), as well as by Voices, the Priests especially, saith Aristotle, *Pol.* 1. 4. c. 15. This Word then does not simply signifie an *Imposition* or *Laying on of Hands*; for that the Holy Ghost commonly expresseth in other Terms, as *Χειροθεσία*, *Ἐπίθεσις τῶν Χειρῶν*, *Act.* 6. 6. *1 Tim.* 4. 14. *2 Tim.* 1. 6. But it bespeaks the whole compound Act consisting of both *Electi- on* and *Ordination* together; and is the same with *καταστήσῃς*, *Tit.* 1. 5. generally to *Order* or *Appoint*, whether by *Suffrage* or without, and so 'tis frequently us'd in *Classic* Authors, (even Coëtaneous with St. Luke, or before him,) as Learned Mr. Selden has by most pregnant Instances at large prov'd it to my Hand, *De Synedr.* 1. 1. c. 14. Now

(i) Herodot. l. 3. c. 83. Demosth. contra Neer. Æschin. in Orat. contra Ctesiphont. Tacit. Annal, l. 1. c. 11. l. 13. c. 6. &c.

this is an Act that is all along in *Scripture* solely ascrib'd to the chief *Governours* of the *Church*, as in the afore said Text, *Act*. 14. 23. will very easily appear, if we consider but the *Context*, or *Grammatical Syntax* of the Words; *And when they had Ordain'd them Elders*, &c. what they? *They who came from Derbe*, v. 20. *Return'd thence to Lystra, Iconium and Antioch*, v. 21. And these were none other than *St. Paul* and *St. Barnabas*. So that here is no Mention, or the least Intimation of the Peoples *joint Concurrence* in the *Action*. And truly I do not find in all the *Holy Scripture* any Footsteps of either *Right* or *Fact* as to *Popular Elections*. “ For after our
“ *Blessed Saviour* did enter upon his
“ *Ministry*, (saith *Dr. Comber*^{*}) he
“ chose his *Apostles* and the *Seventy*
“ *Disciples* himself; and 'tis plain
“ he gave his *Apostles* power to

^{*} *Dr. Comber*, Vol. 2. p. 207.

“ chuse and *Ordain* others, and left
 “ no manner of Intimation, that
 “ the People should have any
 “ sort of *Right* herein. Then those
 “ Hundred and Twenty, who ap-
 “ pointed two *Candidates* for the
 “ vacant Place of *Judas*, and left
 “ the Choice, by *Lot* to God (*k*),
 “ were not all the *Believers*, but
 “ the *Apostolical College* of *Pastors*
 “ (*l*), which consisted of the *Apo-*
 “ *stles* and *Seventy Disciples*, and
 “ about thirty eight more of the
 “ principal *Disciples* fitted for the
 “ *Ministries* of the *Church*, as a ve-
 “ ry Learned Divine hath prov'd
 “ (*m*). 'Twas the *Holy Ghost* that
 “ chose *St. Paul* and *St. Barnabas*
 “ (*n*). And by the same *Spirit*
 “ were the *Apostles* only guided in
 “ choosing *Bishops* for their fixed
 “ *Successors* (*o*), they had a pecu-

(*k*) *Solent, quæ sorte dantur, dici divinitus dari.* Aug.
 Gen. ad lit. l. i. c. 18. (*l*) *Act.* i. 23, 26. (*m*) Dr. *Light-*
foot's Works, Tom. i. p. 744. &c. & p. 778. (*n*) *Act.* 13.
 1, 2, 3. (*o*) *1 Tim.* i. 18. *vid. Patr. citat. à Grot.*
in loc.

“ liar

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“ liar Gift of discerning Spirits,
“ and knew who were fittest for
“ such Offices (p); they gave
“ Rules to the *Bishops, Timothy* and
“ *Titus*, what sort of Persons they
“ should choose into the *Ministry*
“ (q), therefore they then only
“ had a *Right to Elect*. The Peo-
“ ples part (allow’d by *St. Paul*)
“ being no more but only to de-
“ clare them blameless, as *Witnesses*
“ of their *Conversation*: And cer-
“ tainly so long as the *Holy Apo-*
“ *stles* liv’d, who had such an ex-
“ traordinary *Inspiration*; it had
“ been the *highest Presumption* for
“ the People to meddle any further
“ in *Elections* than to applaud their
“ *Choice*. Thus you see ’twas the *Spirit*
of God in those Times, which did de-
sign and mark out the Men, that
God intended to employ in his *holy*
Ministry. The Words of *St. Paul*

(p) 1 Cor. 12. 10. (q) Vid. *Theoph. Praef. ad 1 Ep. ad Tim. & ad Epist. ad Tit.* See *Act. 20. 28.* — Over which the Holy Ghost hath made you Overseers, not the People.

to *Timothy* make this very clear, where it is said, *Neglect not the Gift that is in thee, which was given thee by Propheſie, &c.* 1 *Tim.* 4. 14. and that there went ſome *Propheſies* before concerning *Timothy*, you'll find in 1 *Tim.* 1. 18. And *St. Chryſoſtom* obſerves upon theſe Words, that in thoſe times *ὁ δὲ ἀποστολὴς ἐκτελεῖτο ἐν ἱερεῖς*, the *Prieſts* and *Ministers* of *God* were made by *Propheſie*, that is, ſaith he, *ὁ δὲ τὸ πνεῦμα ἅγιον*, by the *Holy Ghoſt*; and finally gloſſing on theſe Words, he does thus expreſs it; *Ὁ Θεὸς σὲ ἐξελέξατο*, *God*, ſaith he, did elect thee to this weighty *Charge*, he hath committed no ſmall part of his *Church* unto thee, *ἐκ ἀνθρώπων γέγονας ἄνθρωπος*, no *Mortal Man* had any hand in that *Deſignation*; and therefore take thou heed that thou diſgrace not, nor diſhonour ſo *divine* a *Calling*. *Chryſoſt.* *Hom.* 5. in 1. *ad Tim.* c. 1. The main Arguments for *Popular Elections*, are ſome miſtaken Paſſages of *St. Cyprian*. And tho' this

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this *Holy Father* sometimes did use to consult with the *Priests, Deacons, and People* in *Ordaining* to the *lower Degrees*, yet the Reason was this, that he might weigh every ones *Merits* and *Manners* by their *common Advice* (r): “ But to shew
“ this gave them no *Right* to *Elect*,
“ (saith Dr. Comber*) he there
“ speaks of one that he *Ordain'd*
“ privately, because he knew the
“ Person was *worthy* (s), and his
“ next Epistle presents us with a
“ like Case (t): Now it is not
“ likely, this strict *Father* and *holy*
“ *Martyr* would have chosen Men
“ into his *Clergy*, without the *Peo-*
“ *ple*, if they had a *Right* to *Elect*.
“ 'Tis truly a great Wonder, that
“ Men to gratifie a *Party*, should
“ suppose that *Christ*, or his
“ *Apostles* were the *Authors* of a
“ thing so naturally tending to di-

(r) *Solemus vos ante consulere, &c.* Cypr. Ep. 33. p. 76.

* Dr. Comber, Vol. 2. p. 210. (s) Cypr. ep. ead. p. 77.

(t) Cypr. ep. 34. p. 80. Vid. item ep. 35, p. 84.

“ vide

“ vide and disgrace the *Church*, and
 “ so manifestly the cause of *Confusion*
 “ and every *evil Work*: 'Tis well
 “ known the Generality of the Peo-
 “ ple are such *incompetent Judges*,
 “ that if they had such a *Right*, the
 “ most *Votes* would commonly fall
 “ on the worst *Men* (u), an *empty*,
 “ *cunning* and *plausible Hypocrite*
 “ would easily get more *Suffrages*
 “ among the *Mob*, than the most
 “ *knowing, humble and holy Men*,
 “ who least seek the *Honour* they
 “ most deserve”.

Pseud. *You need not say any more concerning Popular Elections; nor will I trouble you any further at this time about the Ordination of Timothy; 'tis true, I did say that he was Ordain'd by Presbyters *, but now, I confess, I am inclin'd to think that he was Ordain'd by the Hands of the Apostle Paul, 2 Tim. 1.6.*

(u) Παῦλος κριτὴς πάντες καὶ πράγματι ὁ ὄχλος. Pythag. ap. Stobæum. * See *Letters concerning the Ordination by Presbyters*, by J. W. p. 18.

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yet will not this at all help your Cause, nor prove, that the Ordination perform'd by a Presbytery is insufficient.

Phil. An Ordination that is perform'd by such a Presbytery, as is mention'd in 1 Tim. 4. 14. is truly sufficient; for the Presbytery there spoken of, as I told you before, was not a Presbytery of the Inferior Order, but of that Rank of Presbyters which we term Bishops. And 'tis certainly true, that the Presbyters laying on of Hands only, and always with a Bishop, cannot imply their having any direct Power in Ordination, but only their Agreement to the Election, testify'd by their publick Concurrence in this Act of their Solemn Admission.

Pseud. Say you so, Sir? I desire then you would please to answer these Questions.

I. Whether a Bishop may delegate this Power of laying on Hands with him

him in Ordination to a Lay-man, or only to a Presbyter? The first you will not say, I am confident; for you know what would follow from that Concession. But if you say the Second, viz. That this Power can be delegated only to a Presbyter, then I ask again,*

2. What Reason can be given why a Presbyter only may lay on Hands with the Bishop, unless it be a Work belonging to his Office, as well as to the Bishop's? For if it belong to him only by Virtue of a Delegation from the Diocesan; then if a Bishop give a Delegation to a Lay-man, to lay on Hands with himself, this will Authorize him as much as a Presbyter.

Phil. 'Tis thought by many Learned Men, *Pseudochus*, that *John Calvin* would never have been a *Presbyterian*, if he had been better acquainted with *pious Antiquity*, and *Ecclesiastical History*; whose Ig-

* *Mr. J. W's Letters*, p. 19.

norance therein was much to be pitied, because it led him into such unaccountable and extravagant Errors. And if you had ever read any thing of the *Government* of the *Primitive Church* or the *Decrees* of her *Councils*, you would never have propos'd these *idle, frivolous* and *impertinent Questions*: Sure you know in the first Place, That a *Bishop* cannot delegate this *Power* of *laying on of Hands* with him in *Ordination* to a *Lay-man*, because such Men are prohibited to act therein by all our *Laws*, as well *Humane*, as *Divine*. And in the Second Place, it may not be amiss to tell you; that altho' the fourth *Council* of *Carthage**, which was held in the Year 401. did *Decree*, That when a *Presbyter* was *Ordain'd*, the *Bishop* blessing him, and holding his *Hand* upon his Head, *etiam omnes Presbyteri, qui præsentes sunt, manus suas jux-*

* *Concil. Carthag. 4. Can. 3.*

ta manum Episcopi super caput illius teneant; all the *Presbyters* which are present, shall likewise *lay their Hands* upon his *Head*, near the *Hand* of the *Bishop*; yet it is as true withal, that this *Conjunction* of the *Presbyters* in the *Solemnities* of this *Act*, was rather *ad Honorem Sacerdotii quam Essentiam Operis*, more for the *Honour* of the *Priesthood* than for the *Essence* of the *Work*. And if you do observe, this *Canon* doth not say, that if there be no *Presbyters* in place, the *Bishop* should defer the *Ordination* till they came; but *Presbyteri qui præsentes sunt*, if any *Presbyters* were present at the doing of it, they should *lay their Hands* upon his *Head*, near the *Hand* of the *Bishop*. So that however the *Presbyters* did *impose Hands* with the *Bishop*, upon the Person to be *Ordain'd*, and so concurr'd in the performance of the *outward Ceremony*; yet the whole *Power* of *Ordination* was vested in the *Person* of the

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Bishop only, as to the *Essence* of the *Work*. And in the *Greek Church*, none but the *Bishop* lays on his *Hand* at the *Ordination* of a *Priest*, as well as of a *Deacon* (*s*); for *Epiphanius* saith, How can a *Presbyter* Ordain, or constitute a *Presbyter*, μὴ ἔχοντος ἐκδοῦντος τὸ χειροτονῆν, who in his *Ordination* did receive no *Power* to impose *Hands* upon another (*t*) ? Thus 'tis plainly evident that *Meer Presbyters* have no *Power* to Ordain into the *Ministry* by *Imposition of Hands*, that all such *Ordinations* have been ever accounted as *Nullities*, and consequently that the *Dissenting Teachers*, who have been only *Ordain'd* by their *Rebel-Priests*, are not qualify'd to perform any *Ministerial Acts*, without a *new* and *lawful Ordination*. But for your farther Satisfaction, *Pseudocheus*, in several of the foregoing Matters, I would advise you to consult *St. Paul's*

(*s*) *Euchol.* in *Ordin. Diac.* p. 250. & in *Orain. Presbyt.* p. 293. (*t*) *Epiphan. Heres.* 75. *contra Acrium.*

Epistles to *Timothy* and *Titus*, in which we have the exact *Platform* of the *Church's Ministry*, as communicated and perpetuated from the *Holy Apostles*. * Observe then the *Church* of *Ephesus*, and the *Churches* of *Crete*. In them we find many *Presbyters*, and above those *Presbyters* in *Dignity* and *Office* *Timothy* and *Titus*.

Pseud. * *I have thoroughly consulted the Epistles to Timothy and Titus; Yet cannot find therein any Platform of Diocesan Prelacy, nor the least Word in favour of it. I have observ'd also in the Church of Ephesus many Presbyters; which Presbyters were the same with Bishops both in Name and Office: For so the Scripture it self tells me, Acts 20. 17. And from Miletus he sent to Ephesus, and called for the Elders [ἡγούμενους] or Presbyters] of the Church. Compare this with v. 28.*

* *Bp. Mossom* on *Matth.* 28. 19, &c. * *Mr. J. W's Letters*, p. 20.

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Take heed therefore unto your selves and to all the Flock, over which the Holy Ghost hath made you Overseers, [*ἑπιστάτας*, Bishops] to Feed [*or* Guide and Rule, *ποιμαίνειν*] the Church of God—*The same Persons whom the Apostle calls Elders in v. 17. he calls Bishops in v. 28. and charges it upon them as their Duty, (essential to their Office) to Rule as well as to Teach the Church committed to their Charge.*

Phil. When a Schismatick has stifled the Convictions of his Conscience, and settl'd his Felicity upon worldly Advantages; then he is perversly Blind to the brightest Truths, that thwart and oppose his Schismatical Principles: He cannot discern the exact Platform of the Church's Ministry in the Epistles to Timothy and Titus, because 'tis so destructive to his upstart and novel Devices. Now in these Epistles are most excellent Instructions, how a Bishop ought to behave himself in such a weighty Office,

Office, and 'twas very convenient and necessary, that these should be recorded at the first *Institution* of *Episcopacy*, and *Settlement* of the *Church* in that Course, wherein it was to continue, being destitute of the *extraordinary Assistance* of the *Holy Apostles*. And in these is also manifested the *Power*, as well as the *Duty* of a *Bishop*. Which is,

1st. To take Care that no *Innovation* in *Doctrine* be admitted, and to *punish* all *Heretical* and *Schismatical Teachers*, which transgress'd his *Commands*, as *St. Paul* says, *he had excommunicated and delivered over to Satan, Hymeneus and Alexander*, 1 *Tim.* 1. 3, 20.

2dly. To order the *Publick Assemblies* both as to *Prayers* and *Teaching*, 1 *Tim.* chap. 2.

3dly. To *Ordain* the *Clergy* or *Church-Officers*, both such as were to supply *vacant Places*, and to *succeed* him, and them also, with their several *Qualifications*, 1 *Tim.* ch. 3.

4thly. To teach himself, and command others to teach *sound Doctrine*, and to refuse or reject all *Novelties* either in *Doctrine* or *Practice*. Where *St. Paul* gives warning with what *Heretics* he must expect to be troubled, *1 Tim. ch. 4. v. 11.* and how he ought to demean and behave himself in his own particular *Conversation* and *Affairs*.

5thly. To execute *Ecclesiastical Jurisdiction* over the whole *Church*, and to be wary in his *Ordinations*, *1 Tim. ch. 5. 21, 22.* and to see that all sorts of *Persons* perform their *Duties* as they ought to do. And in the *Second Epistle* you will find several *Injunctions* and *Exhortations* of the same Nature with those in the *First*.

Then afterwards *St. Paul* in his *Epistle to Titus*, whom he had made *Bishop of Crete*, does charge him to set in Order the things that were wanting, and to *Ordain Elders* in every *City* (*u*). Several of the

(*u*) *Tit. 1. 5, 9, 13.*

Characters, by which he was to try them, are also set down; He is charged to rebuke the People *sharply*, and to speak the things that became *sound Doctrine*; He is instructed concerning the *Doctrines* he was to teach, and those he was to avoid; and also how to *censure* an *Here-tick*: He was to admonish him twice, and if that did not prevail, he was to reject him by some *publick Censure* (w). Now these *Admonitions* had been to no manner of purpose, if *Timothy* and *Titus* had not a *Power of Ordaining Presbyters*, and a *jurisdiction* over them. It is certain there were *Elders* in the *Church* of *Ephesus*, before *Timothy* was left there (x), and probably in *Crete*, before *Titus* was settled in that place, for it was *St. Paul's* Custom to *Ordain Presbyters* in every *Church* (y): And if these *Presbyters* could have *Ordain'd* others as the number of

(w) *Tit.* 3. 10. (x) *Act.* 20. 17. (y) *Act.* 14. 23.

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Converts increas'd, it would certainly have been very needles to set any Persons over them to perform that *Office*. And that *Timothy* and *Titus* had not this *Power* committed to them as *Evangelists*, is most certain, because *Evangelists*, as such, had not that *Power*: For then *Meer Deacons* might have *Ordain'd* and *Govern'd Priests*, for such was *Philip* the *Evangelist*, yet he never attempted to do it (2). But you further say, that you have observ'd in the *Church* of *Ephesus* many *Presbyters*; and that those *Presbyters* were the same with *Bishops* both in *Name* and *Office*: Then you tell me, the *Scriptures* inform you so, *Act. 20. 17.* And from *Miletus* he sent to *Ephesus*, and called for the *Elders* [*ἡς Πρεσβυτέρους*] or *Presbyters* of the *Church*. And then you say, compare this with v. 28. *Take heed therefore unto yourselves and to all the Flock, over*

(2) Compare *Act. 21. 8.* with *Act. 6. 5.*

which

which the Holy Ghost hath made you Overseers, [*Ἐπισκόποις*, Bishops] to Feed [or Guide and Rule, *ποιμαίνειν*] the Church of God——So that the same Persons whom the Apostle calls Elders in the 17th vers. you say, he calls them Bishops in the 28th vers. Now what is this, *Pseudocheus*, but a wresting of the Holy Scriptures from their true Sense and Meaning to serve your own Purposes and Designs? For these were not all Meer Presbyters that heard this Farewel Sermon of St. Paul, but here were several Bishops also, and this is testified by a Witness beyond all exception, even the Ancient St. *Ireneus*, whose Integrity and Authority no Presbyterian did ever dare to dispute; He liv'd within 180 Years of the Birth of Christ, and was the Disciple of St. Polycarp, who was brought up at the Feet of St. John the Apostle, and convers'd with many Apostolick Men. His Words are these, *In Mileto enim convocatis Episcopis*

scopis & Presbyteris, qui erant ab Epheso, & à reliquis proximis Civitatibus, quoniam ipse festinaret Hierosolymis Pentecosten agere, &c. (a).
St. Paul making hast to keep his *Pentecost* at *Jerusalem*, at *Miletus* did call together the *Bishops* and *Presbyters*, from *Ephesus*, and the *Neighbouring Cities*. Now to all these did *St. Paul* speak, and to these the *Holy Ghost* had committed his *Church* to be fed and taught with *Pastoral Inspection*, but in the mean time here is no *Commission of Power*, or *Jurisdiction*, that was given to *Presbyters* distinctly, nor any supposition of such *præ-existent Power*.
 “ But to put this Matter out of all
 “ farther doubt, saith *Bp. Taylor**,
 “ we have all the reason imaginable
 “ to believe; that many of these
 “ *Presbyters*, which came from *E-*
 “ *phesus* and the other Parts of

(a) *Iren. lib. 3. cap. 14.* * *Episcopacy asserted, pag 14, 16.*

“ *Asia the less* *, were made *Bishops*
“ at *Miletus*; for it was agreeable
“ to the Practice of the *Holy Apo-*
“ *stles*, and the exigence of the
“ thing it self, that when they were
“ to leave a *Church*, they then did
“ fix a *Bishop* in it; for why else
“ was a *Bishop* plac'd in *Jerusalem*,
“ so long before there were any in
“ other *Churches*, but because the
“ *Apostles* were to be dispers'd from
“ thence, and there the first *bloody*
“ *Field of Martyrdom* was to be
“ fought. And the Case was equal
“ here, for *St. Paul* was never to
“ see the *Churches* of *Asia* any
“ more, and he foresaw, that *ra-*
“ *vening Wolves* would enter into
“ the *Folds*, and he had actually
“ fix'd a *Bishop* in *Ephesus*, and
“ 'tis unimaginable, that he would
“ not make equal Provision for o-
“ ther *Churches*, there being the

* *The Proconsular Asia, or Asia the less, comprehended only Ionia and Æolis, with the Islands of the Ægean Sea, and about the Hellespont.*

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“ same necessity from the same dan-
“ ger, in them all, and either St.
“ Paul did it now or never; for in
“ ver. 25. he tells them, *And now,*
“ *behold, I know that ye all, among*
“ *whom I have gone preaching the*
“ *Kingdom of God, shall see my Face*
“ *no more.* And 'tis very plain that
“ about this time, the other six *Asi-*
“ *an Churches* had *Angels* or *Bishops*
“ set in their *Candlesticks*; for there
“ had been a *Succession* in the *Church*
“ at *Pergannus*, *Antipas* was dead;
“ and *Timothy* had sat in *Ephesus*,
“ and *St. Polycarp* at *Smyrna* many
“ Years before *St. John* did write his
“ *Revelation.*

Pseud. * *But hold, Sir, I find the*
same thing in the Churches of Crete,
which I before observ'd in the Church
of Ephesus, that those Persons whom
the Apostle calls Elders, he also calls
Bishops, who were the very same
with Presbyters both in Name and

* Mr. J. W's Letters, p. 20.

Office, Tim. i. 5, 6, 7. compar'd together; For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. If any be blameless — *For a Bishop must be blameless,* &c.

Phil. What makes you speak of Tim. i. 5, 6, 7? I suppose you mean Tit. i. 5, 6, 7. And to what purpose do you produce these *Texts*? Do you fancy the *Elders* here to be *Ordain'd*, were to be no other than *Meer Presbyters*? If so, I must rectifie your wrong Notions of them by a true Exposition of those *Verses*. As soon as St. Paul had *Ordain'd Titus Bishop* of Crete, his first Work was τὰ λείποντα ἐπιθεσθῆσαι, to set in Order the things that were wanting, viz. to constitute *Rites* and *Forms* of publick *Liturgy*, to erect a *Consistory* for cognizance of *Criminal Causes*, to dedicate *Houses* for *Prayer*, and other *Divine Services*, and in a word,
by

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by his *Authority* to establish such *Discipline* and *Rituals*, as himself did judge might be most suitable for the *Edification* and *Ornament* of the *Church* of God. For he that was appointed by *St. Paul* to set things in Order, to supply what was defective, and to correct what was amiss, was most certainly thought by him to be the fittest Judge of all those *Obliquities* which he was to rectifie.

Then in the next Place, he was to *Ordain Elders* (that is *Presbyters*) in every City. Not *Presbyters* collectively in every City, but distributively, κατὰ πόλιν, City by City, that is, *Presbyters* in several Cities, one in a City. Now these *Elders* or *Presbyters* were very *Bishops*, one of which was appointed for every City, and the *Suburbicarian Region* thereof. And this is most agreeable not only to the Exposition of the *Ancient Church*, (the best Comment, when all is done, upon doubtful Places

Places of *Holy Scripture*,) but to the *Text* it self; and the Distribution of these *Presbyters* by *Cities*, the peculiar *Seats* of *Bishops*, is according to the *Scheme* of *Ancient Church* and the *Method* which the *Blessed Apostles* thought good to use in the *planting* and *modeling* of it. Then see how all this is confirm'd by the *Context*, which expressely calls them *Bishops* in *ver. 7*. Now were it not for this, and what follows afterwards, we might be perhaps at liberty to leave the *Word* at large in its *general Acception*, as it takes in both *Orders*, both useful in every *City*, and so both to be supply'd by *Titus*: But we are fully convinc'd in this *Matter*, for tho' Πρεσβύτερος in the *New Testament* doth sometimes signifie a *Bishop*, and sometimes a *Presbyter*; yet that Ἐπίσκοπος doth always signifie a *Bishop*, I shall not doubt to affirm. Because it cannot be shewed in all the *Holy Scriptures* that any *Meer Presbyter* is called a

F Bishop

Bishop, but it may be often found that a *Bishop*, nay, an *Apostle* is called a *Presbyter*, for *St. Peter* entitles himself a *Co-Presbyter*, 1 *Pet.* 5. 1. *St. John* calls himself a *Presbyter*, 2 *Job.* 1. 3 *Job.* 1. And *St. Paul* calls himself frequently *Διάκον*, a *Deacon*, *Col.* 1. 23, 25. 1 *Cor.* 3. 5. 2 *Cor.* 3. 6. 2 *Cor.* 6. 4. 'Tis the Observation of *St. Chrysostom* (in *Philip*) *ὁ ἐπίσκοπος ἐλέγετο, διὰ τὸ το γράειν τῷ Τιμοθέῳ ἐλεγε, τὴν Διακονίαν οὗ ἀνεστέλλον, Ἐπισκόπου ὄντι.* And a *Bishop* was call'd a *Deacon*, wherefore writing to *Timothy* he saith to him being a *Bishop*, *Fulfil thy Deaconsbip* *. And truly ever since that *St Peter* did set us an Example in the *Compellation* of the *Prototype*, calling him the great *Shepherd* and *Bishop* of our Souls, 1 *Pet.*

* See *Phil.* chap. 1. ver. 1. — with the *Bishops* and *Deacons*. Now these *Bishops* were not *Bishops* of *Philippi* that one City, but the *Bishops* of several neighbouring Cities in *Macedonia*, who did Assemble At *Philippi*, when *Epaphroditus* the *Bishop* thereof was at *Rome*, and then did receive *St. Paul's* Epistle, which was directed to the *Philippians*. And then under the Word *Deacons*, i. e. *Ministers*, both *Presbyters* and *Deacons* were comprehended.

2. 25. and St. Paul also in calling him an *Apostle*, Heb. 3. 1. and a *Deacon* or *Minister*, Rom. 15. 8. there is no Word or Designation of any Clerical Office, but it has been given to *Bishops* and *Apostles*.

Pseud. * I cannot see, Philalethes, that these Observations are true, which you make concerning Timothy and Titus, unless I had your Spectacles; but I do discern that they were in Dignity and Office above Presbyters, because they were Evangelists.

Phil. Τι πολλὸν ἐκ κατ' ὄψεω. What has *Pseudocheus* to do with Spectacles? I wish you could be sensible, how wonderfully you are involv'd in *Darkness*, in such a *Darkness*, that is *Ignorantia Veritatis*, an Ignorance of divine Truth, even a mental Dimness and Obscurity in respect of God and things Divine. So that in whomsoever such Ignorance dwelleth, there is no Light at all, but

* Mr. J. W's Letters, p. 26.

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Darkness hangs like a *thick Fog* about them. 1st. *Darkness in the Eyes*, *Psal.* 69. 23. Then 2dly. *Darkness in the Heart*, *Rom.* 1. 21. And 3dly. *Darkness in the Understanding* too, *Eph.* 4. 18. And why this *threefold Darkness*? Because they are *alienated* from the *Life of God*, thro' the *Ignorance* that is in them, and all this from the *Blindness* of their *Heart*. Therefore, *Pseudocheus*, in compassion to your many *Infirmities*, I cannot choose but inform you thus much; That there is not one among all the *Ancient Fathers*, that makes *Timothy* or *Titus* *Evangelists* by *Office*: But I find *St. Chrysostom* (upon *Ephes.* 4.) peremptorily saying, that neither *Timothy* nor *Titus* were *Evangelists*; and there is not any Person, no not *Calvin*, nor *Beza*, that ever made it a part of an *Evangelists Office*, either to give *Orders*, or the *Power of Jurisdiction*. For an *Evangelist* is, as I told you before, no other than a *Writer* or *Preacher*

Preacher of the *Holy Gospel*; to that to do the *Work* of an *Evangelist*, is no more, but to *Preach* the *Holy Gospel*: 'Tis true many of them did *Travel*, but they were never the more *Evangelists* for that, for the *Office* of an *Evangelist* does not imply a *perpetual Motion*. Indeed, Sir, to deal a little freely with you, 'tis really my Opinion, that you cannot believe these *unaccountable Whimsies*, which you endeavour to obtrude upon the World, but you think this way to drive on your *Designs* with the People, who hearing the Name of an *Evangelist*, and not knowing what it is, imagine any thing of it what you please to insinuate; as that an *Evangelist* had some *transcendent Power* over *Presbyters*, both to *Ordain*, and to *Govern* them, which was not *communicable* to others; but you never shew that any such *Authority* was ever assign'd to them, or any such *Duty* ever exacted from them. Now all these things being rightly consider'd, 'tis very evident

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that both *Timothy* and *Titus* had *Episcopal Jurisdiction*, if not something more; and that this Name of *Evangelist*, which you impose upon them, is for no other end and purpose but *meer Trick and Delusion*.

Pseud. Pray what do you mean, when you say, that *Timothy* and *Titus* had *Episcopal Jurisdiction*, if not something more?

Phil. All the *Ancients* do say that *Timothy* and *Titus* had greater *Jurisdiction* than the ordinary *Episcopal* (b). either of *Secondary Apo-*

See the Fragment of Polycrates concerning the *Martyrdom* of *Timothy*, in Photii Bibliothec. n. 254. in which it is expressly said, ἐν τῇ Ἀποστολῇ Τιμόθεον ὑπὸ τοῦ μεγάλου Πατρὸς καὶ ἑπομένων τῶν ἑταίρων μελεοντίδου Ἐπισκόπου, καὶ ἐν-
γενέσθαι, that the *Apostle Timothy* was both *Ordain'd Bishop* of the *Metropolis* of *Ephesus*, and also there *Inthron'd*. Now this *Polycrates* was *Bishop* of the *Church* of *Ephesus*, and was born within six or seven and thirty Years after *St. John* wrote unto the *Angel* of that *Church*, as appears by that *Epistle*, which he sent unto *Victor Bishop* of *Rome*, wherein he saith, ἑπτὰ καὶ ὅταν εὐχρησῆς μετ' ἐμὲ καὶ τοῦ, ἐξ οὗ ὁ ὄντος, that *Seven* of his *Kinsmen* were *Bishops*, himself being the *Eighth*. *Polycrat. Epist. ad Victorem: apud Euseb. l. 5. Hist. Eccl. cap. 24.* And we find it openly declar'd in the *General Council* of *Chalcedon*, by *Leontius Bishop* of *Magnesia*, that ἀπὸ τοῦ ἀγίου Τιμοθέου μεγάλου. &c. there had been a continued *Succession* of 27 *Bishops* of the *Church* of *Ephesus*, from *Holy Timothy* unto his *Time*. *Concil. Chal. Act. 11. vid. Chrys. Hom. 1. in Tit. Hier. de Script. Eccles. Ambros. in præfat. ad Tim. cap. 3. Primas. in 1 Tim. Greg. de Cur. Past. par. 2. cap. 11.*

files

stles, as *Theodoret* and others; or (as many say) *Archiepiscopal*. For to *Timothy* was committed all *Asia the less*, in which were many *Bishops* fix'd there by the *Holy Apostles*: And *Titus* had the Charge over the whole *Isle of Crete*, in which there were many *Bishops* besides*.

Pseud. † If what *Theodoret* and others do report be true, then *Timothy* and *Titus* were not *Bishops* (properly speaking) but *Archbishops*, having *Bishops* under them; and consequently, that Ordination was not peculiar to themselves. For Ordination belongs to *Bishops*, as such, according to your own Principles. And thus you would be guilty of a Self-Contradiction.

Phil. I am not guilty of any Self-Contradiction, Sir, but you are guilty here of a most notorious *Blunder*; *sed Risum teneatis Amici!* Methinks you should have known, that *Arch-*

* *Vid. Mirai lib. 4. de Not. Episc. p. 181.* † *Mr. J. W's Letters, p. 23.*

bishops and *Bishops* are the same in *Order*, tho' different in *Jurisdiction*: And that every *Archbishop* has his peculiar *Diocese*, as well as his *Province*, in which *Diocese* he has the sole *Power* of conferring *Orders*. So that an *Archbishop* is no other than the *highest* of the *Bishops*, who is as a *Head* set over other *Bishops*: And altho' we do not meet with this *Word* in the *Holy Scriptures*, yet it agrees thereunto for the preserving of *Order* in the *Church*; therefore 'tis prudent and useful to constitute *Degrees* in the *Church* of different *Dignity* and *Authority*. In the *Old Testament*, there was a *High-Priest*, and *Priests* of a second and inferior *Order*: In the *New*, there were *Apostles*, *Prophets*, *Evangelists*, *Pastors* and *Teachers*: And it is not contrary to the *Word of God*, that one should be above another in the *Church* for *Governments* sake.

Pseud. *Well, but the Scripture does not give the least Ground to think, that*

*that * Timothy and Titus were settled, the one over Asia the less, the other over Crete; as Bishops or Metropolitans, any more than over other Places, where they came; but plainly the contrary, as Mr. Prynne has unanswerably made appear in his Book of the Unbishopsing of Timothy and Titus, pag. 37. and 72. He proves from Scripture their several Removes from Place to Place, which shews them to be no settled Bishops or Archbishops, but Evangelists and Itinerant Preachers. Therefore Theodoret and others affirming the contrary, is no Argument against Scripture-Testimony.*

Phil. What a wretched and perverse Age do we live in, when the false and frivolous Stories of Infamous Prynne shall procure more Faith and Credit with a strange sort of People, than all the Authorities and Testimonies of the pious, primi-

** Mr. J. W's Letters, p. 23.*

tive Bishops and ancient Fathers of our Church! All which do unanimously assert, That *Timothy* was *Bishop of Ephesus*, and that *Titus* was *Bishop of Crete*. I know very well that *Prynne* and some others of your *Party* do raise several trifling *Objections* against *Timothy's* being a *Pattern* for *Episcopal Power*; for, they say, “ That *St. Paul* did send him
 “ up and down to several Places, as
 “ he thought fit. He took him first
 “ of all into his Attendance at *Ly-*
 “ *stra* (c); from whence he accom-
 “ pany'd him thro' *Phrygia*, *Gala-*
 “ *tia*, *Macedonia* (d), and there
 “ from *Philippi* to *Thessalonica* and
 “ *Berea* (e). And when he went
 “ to *Athens*, he sent for *Timo-*
 “ *thy* to him (f), and sent him
 “ back from thence to *Thessalonica*;
 “ and he return'd from *Macedonia*
 “ (g) to him at *Corinth* (h).

(c) *Act.* 16. 3. (d) *Act.* 16. 6, 12. (e) *Act.* 17. 1, 10. (f) *Act.* 17. 15. (g) *1 Thess.* 3. 1, 2. (h) *Act.* 18. 5.

“ From

“ From thence St. Paul went into
 “ Syria (*i*), and so to Ephesus (*k*);
 “ and there again he sent Timothy
 “ into Macedonia with Erastus (*l*);
 “ whither St. Paul went afterwards
 “ himself (*m*). And upon his re-
 “ turn to Miletus, he speaks to the
 “ Elders, and not to Timothy as
 “ their Bishop. From hence, they
 “ say, St. Paul took him to Jerusa-
 “ lem, and so to Rome, as appears
 “ by the Epistles written from
 “ thence”. “ Now from this Se-
 “ ries of the Story (saith Bp. Stil-
 “ lingfleet) they conclude Timothy to
 “ have been only an Evangelist, and
 “ not a fix'd Bishop”. But to this,
 “ saith he, I answer, That the fre-
 “ quent Removes of Timothy, before
 “ this Epistle to him at Ephesus,
 “ are not material to this purpose.
 “ But it is very material to confi-
 “ der, what Power of Government

(*i*) Act. 18. 18. (*k*) Act. 18. 19. (*l*) Act. 19. 22.
 (*m*) Act. 20. 1. * Bp. Stillingfleet's Sermon on 1 Tim. 5.
 2. p. 22, 23.

“ St. *Paul* then committed to him,
“ which is a certain Proof, that such
“ a *Power* was not so peculiar to the
“ *Apostles*, by Virtue of their im-
“ mediate Commission from *Christ*,
“ but it might be *delegated* to others
“ in their stead. Whether for a longer
“ or shorter time, whether while
“ the *Apostles* went up down, or
“ near their Decease, makes no difference
“ as to the Point of *Delegation*. And if it be granted, that
“ such an *Apostolical Power* of *Governing Churches* might be committed
“ to others, and was actually
“ so by the *Apostles*; then there
“ is no more to be done, but to enquire,
“ Whether upon their *Removal* or *Departure*, they did
“ entrust any Persons in such a manner,
“ as it is certain from *Scripture* St. *Paul* did *Timothy*, as to
“ the *Churches* of *Asia*, when he
“ went into *Macedonia*”. Now for
the time in which *Timothy* was made
Bishop of *Ephesus*, that may be best
col-

collected from these Words, 1 *Tim.* 1. 3. where St. *Paul* relates, that he besought him to abide still at *Ephesus*, when he himself went into *Macedonia*. Now St. *Paul*'s Journey into *Macedonia*, which is here intended, is not that mention'd, *Act.* 16. for then there was no *Church* of *Ephesus* to be *Bishop* of; St. *Paul* had not then seen *Ephesus*, nor planted any *Church* there till a considerable time afterwards (*n*). Neither could it be when he left *Ephesus*, when he went the Second time into *Macedonia*, mention'd *Act.* 20. 1. for he had sent *Timotheus* and *Erastus* before him thither, *Act.* 19. 22. But it was after he had stay'd three Months in *Greece*, when hearing that the *Jews* laid wait for him, as he went about to Sail into *Syria*, he chang'd his Course, and purpos'd to return thro' *Macedonia* (*o*). Then was the time when he went into *Macedonia*, that

(*n*) *Act.* 18. 19. & *Act.* 19. 1, 2, 3, &c. (*o*) *Act.* 20. 3.

he requir'd or belought *Timothy* to go to *Ephesus*, the *Metropolis* of the *Proconsular Asia*, and to undertake the *Government* of that *Church*. To which when *Timothy* had condescended, he was sent before with *Sopater*, *Aristarchus* and the rest, who all tarried at *Troas* for the coming of the *Holy Apostle*. And 'tis most likely he was there, when the *Apostle's* first *Epistle* came unto his Hands, which was not written from *Laodicea*, according to the Subscription thereof, but *ex Macedonia*, out of *Macedonia*, as *St. Athanasius* does expressly say (p). And tho' the *Holy Apostle* did hope to come unto him shortly (q), and to instruct him more fully for his weighty *Employment*, yet well considering how many *Lets* and *Impediments* might intervene, he thought it convenient, in the mean time, to send him that *Instructive Epistle*, that he might know, how he ought

(p) *Athanas. in Synop. Sacr. Script.* (q) *1 Tim. 3. 14.*

to behave himself in the *House* of God, which is the *Church* of the living God, the *Pillar* and *Ground* of *Truth* (*r*). After this time, I do not find that the *Apostle* did employ *Timothy* in any other general *Service*, which concern'd the *Church*; or that he ever call'd him from *Ephe-sus*, except that time, when he was to make hast to *Rome*, to be an *Assi-stant* there to *St. Paul* in that dangerous *Exigency*. And this was no other, than what *St. Paul* might require, and what *Timothy* might perform, without any manner of *De-traction* from the *Episcopal Dignity* and *Power*, which had been confer-red upon him: All the *Epistles*, wherein the Name of *Timothy* is join'd with *St. Paul's*, were written within the compass of two Years, which was so short an absence from his *Episcopal Charge*, that it might be very easily dispens'd withal, espe-

(*r*) 1 *Tim.* 3. 15.

cially when the *publick Service* of the *Church* did so highly require it. Now several Ancient and Modern Divines will not have *Timothy* to be made *Bishop* of the *Church* of *Ephesus*, till after *St. Paul's* coming to *Rome*; but the Second of the two *Epistles* doth clearly overthrow that *Opinion*, in which the *Holy Apostle* acquaints *Timothy*, how he had dispos'd of his Retinue; *Titus* being gone into *Dalmatia* (s), *Crescens* to *Galatia*, *Eraustus* taking up his abode at *Corinth*, and *Trophimus* left at *Miletum* sick; he also there takes care to have the *Cloak* and *Parchments*, which were left at *Troas*, where *Timothy* staid for him, *Act.* 20. 5. to be sent speedily unto him. And since that *Timothy* was with *St. Paul* at *Troas*, when he went from thence to *Miletus*, it is a sufficient Reason; why he did not address himself to him, but to the *Bishops* and

(s) 2 *Tim.* 4. 10. Taking it, as it seemeth, in his way to *Crete*.

Presbyters of the *lesser Asia*, who came from *Ephesus*, where they were gather'd together, and expected the *Orders* and *Directions* of the *Holy Apostle*: “ These were the
 “ Men (saith Bp. *Stillingfleet* *)
 “ whom he then put in mind of
 “ their *Duty* by his *Speech*, as he
 “ had done *Timothy* by an *Epistle*
 “ not long before directed to him.
 “ Whose *Office* was no more superse-
 “ ded by this *Charge* given to them;
 “ than a *Proconsul* was by the *Se-*
 “ *nate's Instructions* to his *Legats*,
 “ when himself was present. If it
 “ were evidently prov'd, that *St. Paul*
 “ then carry'd away *Timothy* with
 “ him to *Jerusalem*, and so to *Rome*,
 “ there would be greater Force in
 “ the *Objection*. But how doth that
 “ appear? Not from *Scripture*. For
 “ when *St. Paul* appear'd at the *Tem-*
 “ *ple*, the *Jews* laid hold on him,
 “ because they suppos'd he had

* Bp. *Stillingfleet's Sermon* on 1 Tim. 5. 22. p. 24, 25.

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“ brought *Trophimus* the *Ephesian*
“ with him into the *Temple*, whom
“ they had seen so much with him
“ in the City, *Act.* 21. 29. How
“ came *Timothy* not to be as much
“ taken notice of, if he were there?
“ For he being discover'd by the
“ *Jews* of *Asia*, there was far great-
“ er Reason for them to have rais'd
“ a Tumult about *Timothy*, than a-
“ bout *Trophimus*. After this we
“ find *St. Paul* kept Two Years in
“ Prison, *Act.* 24. 27. and not a
“ word of *Timothy*, whom we
“ may justly suppose exercising his
“ Charge all that time at *Ephesus*.
“ When *St. Paul* was carry'd to *Rome*,
“ we find not *Timothy* in his Com-
“ pany; no mention being made of
“ him till he wrote the *Epistles* to
“ the *Philippians* (t), and to the
“ *Colossians* (u), and then *Timothy*
“ was with him. For *St. Paul* had
“ sent for him from *Ephesus* in his

(t) *Phil.* 1. 1. (u) *Coloss.* 1. 1.

“ Second *Epistle* (*w*); where in
 “ all probability, he remain'd till
 “ that time. During his stay at
 “ *Rome* those *Epistles* were written,
 “ as likewise that to *Philemon*, and to
 “ the *Hebrews*; in which it is said,
 “ That he had been Imprison'd, and
 “ was then at Liberty (*x*); and in-
 “ tended shortly to return into the
 “ *Eastern* Parts. From hencefor-
 “ wards we read nothing of *Timothy*
 “ in *Scripture*. But *St. Jerome*
 “ makes him *Bishop* of the *Ephesi-*
 “ *ans* (*y*), and so doth *Eusebius*
 “ (*z*); *Theodoret* calls him, *the A-*
 “ *postle of those in Asia* (*a*); and
 “ *St. Chrysostom* saith, *The whole*
 “ *People of Asia were committed to*
 “ *his Charge* (*b*), i. e. of this *Pro-*
 “ *consular Asia*, which lay about
 “ *Ephesus*”. So that *Timothy* could
 not be then in the *Office* of an *Evan-*
gelist, which was to expire when

(*w*) 2 *Tim.* 4. 9. (*x*) *Heb.* 13. 23. (*y*) *Hier. in Ca-*
tal. (*z*) *Euseb. Hist. Eccles.* l. 3. cap. 4. (*a*) *Theod. in*
1 Tim. 3. 1. (*b*) *Chrys. in 1 Tim.* 5. 19. *Hom.* 15.

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Christianity was every where Plant-
ed, but he must be in the *Sacred*
Order and *Office* of *Episcopacy*,
which was to continue to the end of
the World; and this is very plain
from these Words of the *Holy Apo-*
stle, which he spake unto *Timothy*, I
charge thee in the sight of God, and
before Jesus Christ, that thou keep
this Commandment without spot, and
unreproveable, until the appearing
of our Lord Jesus Christ (c). Now
Timothy was not like to live till
Christ's second coming to *Judgment*,
therefore the *Charge* here given by
the *Aposle*, was not *Personal* only,
but such as was to appertain to him,
and to his *Successors* for ever, even
till the appearing of our Lord and
Saviour *Jesus Christ*. Thus having
fully prov'd that *Timothy* was *Bishop*
of *Ephesus*, and before-hand having
made it apparent that *Titus* was *Bi-*
shop of *Crete*; I have nothing far-

(c) 1 *Tim.* 6. 14.

ther to add upon this Head, than only to make this Enquiry; Whether the *Apostles* upon their Removal from *particular Churches*, did pass this *Power* over to others, as *St. Paul* did plainly in the Case of *Timothy* and *Titus*: And this is such a *Matter of Fact*, that it can have no stronger Proof, than the general Sense of the *Christian Church* in the *Ages* next succeeding the *Apostles*. And first let us see the *Testimonies* of *St. Irenæus*, who not only relates a *Succession* of Persons to the *Apostles*; but he saith, *The Apostles committed the Care of the Churches to them, and left them to succeed in their Places (d)*: Which implies, that as the *Apostles* themselves had the Care of the *Church*, so they committed it to the *Bishops*, whom they chose to succeed them, and in those *Chairs*

(d) *Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis——quibus etiam ipsas Ecclesias committebant——quos & Successores relinquebant, suum ipsorum locum Magisterii tradentes.*

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there were several *Successions*, during the Lives of the *Apostles*. And strange it is, that St. *John* who tells us of so many *Antichrists*, 1 *Job.* 2. 18. should not tell us of *Episcopacy* being *Antichristian*, if he had had the *Spirit* of our present times to have believ'd it such; which certainly he did not believe, for St. *Irenæus* assures us, that in his younger Years, he saw St. *Polycarp*, *Bishop* of *Smyrna*, whom he knew to be so constituted by the *Apostles* (e); among which *Apostles*, *Tertullian* doth expressly say that St. *John* was one (f). And the same St. *Irenæus* doth also affirm, that *Linus*, *Cletus* and *Clemens* were made *Bishops* of *Rome* successively by St. *Peter* and St. *Paul*, and to this *Clemens*, who had *Episcopatum administrandæ Ecclesiæ*, i.e. the *Episcopal Power* of *Governing*

(e) Καὶ Πολύκαρπος ὃς οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συνάνασσευθεὶς πολλοῖς τοῖς τὸν Χριστὸν εὐεχκόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ. Ἐπίσκοπος δὲ καὶ ἡμεῖς εὐεχόμεν ἐν τῇ παρόντι ἡμῶν ἡλικίᾳ. *Iren. lib. 3. cap. 3.* (f) *Tertul. de Præscript. c. 32.*

the Church, there did succeed *Evaristus*, who liv'd almost an hundred Years after *Christ*, and divided *Rome* into Seven Parishes, whose *Presbyters* were all under his *Jurisdiction*. And then to this *Evaristus* succeeded *Alexander*, and *Sixtus*, and several others down to *Eleutherius*, who was the Twelfth Bishop of *Rome*, after *St. Peter* and *St. Paul* had founded that Church (g). “ So that
 “ what Authority *St. Polycarp* had at
 “ *Smyrna*, or *Clemens* at *Rome*, the
 “ said *Tertullian* saith, the Bishops
 “ had in other Churches (b). And
 “ *St. Chrysostom* saith of *St. Ignati-*
 “ *us*, That he receiv'd the Govern-
 “ ment of the Church of *Antioch*,
 “ from the Holy Apostles own
 “ Hands (i). And the Commenta-

(g) *Ad duobus Apostolis Petro & Paulo Romæ fundata & constituta Ecclesiæ, — Lino Episcopatum administranda Ecclesiæ tradiderunt. — Succedit autem ei Anacletus, i. e. Cletus: post eum tertio loco ab Apostolis Episcopatum sortitur Clemens, — Huic autem Clementi succedit Evaristus, & Evaristo Alexander, &c. — Nunc duodecimo loco Episcopatum ab Apostolis habet Eleutherius. Iren. lib. 3. cap. 3.*
 (b) *Tertull. de Præscript. c. 32.* (i) *Chrysostom. Tom. 5. p. 499.*

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“ tor on the *Apocalypse*, under St.
“ *Ambrose's* Name, calls the *Angels*
“ of the *Seven Churches* the *Gover-*
“ *nours* of those *Churches*. From
“ all which, we may justly infer,
“ That this *Succession* was not in
“ *meer Presidency* of Order, but
“ that the *Bishops* succeeded the *A-*
“ *postles* in the *Government* over
“ those *Churches*. And as *Theodo-*
“ *ret* well observes, The Name of
“ *Apostles* was not continu'd out of
“ Reverence to the *Apostles*; but the
“ Name of *Bishops* was then appro-
“ priated to the *Successors* of the *Apo-*
“ *stles*. Now that the *Bishops* did succeed
“ the *Apostles* (saith Bp. *Stillingfleet**)
“ is according to the general Con-
“ sent of the *Ancient Fathers* (k),
“ who were the most *competent Wit-*
“ *nesses* in this Case; and is an Ar-
“ gument, that they believ'd the *A-*

* Bp. *Stillingfleet's* Sermon on 1 Tim. 5. 22. (k) *Iren. l.*
3. c. 3. *Tertull. de Præscript. c. 32. & 36. Cyprian. Epist.*
3. 66. ed. *Oxon. Hier. in Psal. 44. ad Evagr. Epist. 85. ad*
Marcell. Aug. in Psal. 44. Ambros. in Eph. 4. 11. & in
1 Cor. 12. 28.

“ the

“ *postolical Power*, with respect ‘to
 “ the *Government of Churches*, did
 “ not expire with the *Apostles*, but
 “ was to continue as long as *Christ*
 “ had promis’d to be with them,
 “ *i. e.* to the end of the World.
 “ *Matth.* 28. 20.

Pleud. * *You say, Philalethes, that*
Diocesan Bishops did succeed the A-
postles : Did the Presbyters also suc-
ceed the Seventy Disciples ?

Phil. The *Primitive Church* did
 ever believe, that *Diocesan Bishops*
 were the ordinary *Successors* of the
Holy Apostles, and that the *Presby-*
ters did come in Place of the *Seven-*
ty Disciples. For how can any Ra-
 tional Man ever imagine, that our
Blessed Lord, the chief *Shepherd* and
Bishop of our *Souls*, having made
 such a *Settlement*, while he was up-
 on Earth, should leave his *Church*
 unsettl’d and unprovided after he
 was gone, with whom he promis’d
 to be even to the end of the World ;

* *Mr. J. W’s Letters*, p. 29.

or that he should not perpetuate those *Functions* and *Orders*, which himself had appointed? So that what the *Holy Apostles* were in the *Christian Church*, that are *Diocesan Bishops* ever since; and what Rank the *Seventy Disciples* held in the *Church* then, the same and no other do our *Presbyters* hold now.

Pseud. * *You say that the Diocesan (to whom you are pleas'd to appropriate the Name of Bishop) is the Apostles Successor, &c. and therefore that Ordination is his Peculiar: I demand, are these the Successors of the Apostles quâ tales in the very Apostolick Office or not?*

Phil. *Diocesan Bishops* did not succeed the *Holy Apostles* in their *Extraordinary* and *Temporary Prerogatives*, but in their *Ordinary* and *Permanent Ministrations*; not in their *Extraordinary* and *Temporary Prerogatives*, as an *Immediate Mis-*

* Mr. J. W's Letters, p. 29.

sion from Jesus Christ, an Infallible Assurance of his Truth, a Visible Assistance of his Spirit, a mighty Power of working Miracles, and of speaking with divers Tongues, all which Peculiars did expire with their Persons, being only necessary to the Planting, not to the Perpetuating of the Christian Church. But, in the Ordinary and Permanent Ministrations of the Holy Apostleship, as Preaching the Word, Discipling by Baptism, Consecrating the Eucharist, Excommunicating the Scandalous, Absolving the Penitent, Governing by Discipline, and Ordaining to the Priesthood, Diocesan Bishops did succeed the Apostles; and the great Necessities of the Church do require that such a Succession should continue even to the Second Coming of our Blessed Saviour.

Pseud. I wonder, Philalethes, that such a zealous Assertor of Diocesan Episcopacy, as you, should so strangely differ in your Opinion from the
Learn-

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Learned Dr. Hammond : † He saith, that there is no Evidence for any Subject-Presbyters in Scripture times (as you may see, if you please to consult him). And if so, how did the Apostles or Apostolick Men preside over the primitive Presbyters? Did they take themselves to be related to this or that particular Diocese, as the Pastor thereof in Peculiar, esteeming it their Church. or Chair, so as one Apostle had one Diocese allotted for his Care; another Apostle another Diocese for his? Did they keep within the Limits of any District, in the Exercise of their Apostolick Function, so as to have less Power in another? If you can produce any appearance of Proof for this, I shall (I hope) be able to confute it, as soon as it is produc'd. If you mean not such a Presidency as*

† *Mr. J. W's Letters, p. 33.* * *Observe the craft of Pseudocheus, he believes with Dr. Hammond, that there were no Subject-Presbyters in Scripture Times, but he does not tell us with Dr. Hammond, that these were Bishops of the several Cities that were in Judea, and not Presbyters of Jerusalem.*

this,

this, you had as good say nothing: For 'tis such which de Facto is now in use, but by what Right, is not easily said.

Phil. Indeed, Sir, I have a profound esteem and value for the Name and Memory of the Excellent and Learned Dr. *Hammond*, but yet by no means can I agree with him in his *Annotations* upon *Act. ii. vers. 30.* where he saith, “ That the Word “ *Πρεσβύτεροι*, *Elders* or *Priests*, did “ in *Scripture-times* belong principally, if not alone, to *Bishops*, “ there being no Evidence, that any “ of that *Second Order* were then Instituted; And he there also tells us, “ that *St. James* the Brother of our “ *Lord*, being soon after *Christ's Ascension* constituted *Bishop* of the “ *Church of Jerusalem*, the *Deacons* “ are the first that are added to him, “ *Acts 6.* and no mention as yet of “ any *middle Order*”. So that according to Dr. *Hammond's* Sentiments, the *Πρεσβύτεροι*, the *Elders* or *Priests*

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Priests here mention'd, were not the *Elders* or *Priests* of *Jerusalem*, that one City, but the *Bishops* of the several Cities that were in *Judea*. Now, Sir, if you espouse his *Opinion*, as you would seem to do, how can you assert that St. *Paul* and St. *Barnabas* were *Ordain'd* by *Presbyters*, when you say with him, that there were none of that *Second Order* in *Scripture-times*? You ought to have settled your *Hypothesis* upon firmer Principles, and not after this manner to contradict and overthrow it: All that you can plead in your Vindication, is this, that you have had the Misfortune to be mistaken with such a celebrated and learned *Author*. 'Tis evident from *Acts* 21. 19. that there were *fixed Presbyters* in the *Church* of *Jerusalem*, for 'tis there said, that St. *Paul* went unto *James*, and all the *Elders* were present. They must therefore reside in that City, for there was not Sufficient time to Summon them from all Parts
of

of the Country. And therefore the Enemies of *Episcopal Superiority* are so far from gaining any Advantage to their Cause by proving these *Presbyters* Assembled at *Jerusalem* to be no *Bishops*, that it is a plain Demonstration of the true *Primitive Government* of the *Church* from clear and express *Apostolical Practice*, viz. A *Bishop*, with his *Subject-Presbyters*, residing in the *City* or *Church* of *Jerusalem*. For how can you imagine, that such a Number of *Christian Converts*, as there were in *Jerusalem*, could ever be crouded into one *Congregation*, but that the greatest part of them must be under the Care and Instructions of the *Jerusalem-Presbyters*, who were all of them under St. *James* the *Bishop* of that *Church*? And that you may not in the least question the Truth of what I now say, I'll plainly prove,

1. That the *Apostle* St. *James* the *Less*, who is also called the *Just*, and the Brother of our *Lord*, was the first
Diocesan

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Diocesan Bishop of the Church of Jerusalem (1).

And then 2dly. That there were many *Presbyters* in the *Church of Jerusalem*, the *Pastors* and *Teachers* of several *Congregations* in that City, and all of them were under *St. James's Episcopal Care and Government*.

I. That *St. James the Apostle* was *Diocesan Bishop of Jerusalem*, appears very plainly from the *Holy Scriptures*. When *St. Peter* was deliver'd from his Imprisonment by the Angel, he said to those that were surpriz'd and astonish'd at his Presence, *Go and shew these things to James and to the Brethren*, Act. 12. 17. In which Words the Deference

(1) *St. James was surnam'd the Just for his many eminent Vertues, and to distinguish him from the other Apostle of the same Name, he was call'd James the Less, the Son of Alphaeus, who was the same with Cleophas; for Mary the Mother of James the Less is by St. John call'd Mary the Wife of Cleophas. Compare these Texts, Matth. 10. 3. Mar. 15. 40. Mar. 16. 1. Joh. 19. 25. Gal. 1. 19. So that St. James, being our Lord's Cousin-German, is call'd his Brother, according to an ordinary Expression in the Sacred Dialect.*

paid

paid to St. *James* is visible, and taken notice of elsewhere frequently, as *Gal. 1. 19. Gal. 2. 1, 9.* but most of all, *Act. 15. 13, 19.* Where you may observe, that some *Christians* of *Judea* about the Year 51, coming down to *Antioch* in *Syria*, shewed their Zeal extremely for the *Jewish Rites* and *Ceremonies*, which were as yet Tolerated in the *Christian Church*; and as if they had been necessary to Salvation, impos'd them upon the *Gentile Converts*, without any Order or Advice from St. *James*, or any other of the *Apostles*. These *Doctrines* St. *Paul* and St. *Barnabas* endeavour'd to refute by *Disputation*, but when all they could do proved unsuccessful, the *Church* of *Antioch* agreed to send St. *Paul* and St. *Barnabas* to *Jerusalem*, to the *Apostles* and *Presbyters*, who did meet in *Council*, and consult about this *Matter*.

In the Determination of this Business, tho' St. *Peter* and others pro-
H pounded

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pounded their Judgment, yet St. James's Authority (m), who was Bishop of Jerusalem, did sway all so far*, that they all submitted to it; and according to his Direction, a Letter was sent to the People of Antioch, to pacifie their Minds, and settle their Practice for the future. Now this was eleven Years after St. Paul's first sight of St. James, and fourteen Years after his Conversion; and then nine Years after this, being the 58th of Christ's Nativity, St. Paul makes his last Journey to Jerusalem, where still he finds St. James. And the day following Paul went in with us unto James; and all the Elders (that is Presbyters) were present, Act. 21. 18. So that for twenty Years together, we have apparent Evidence in Scripture of St. James's Residing at

(m) Act. 15. 13. James answered, saying, Men and Brethren, hearken unto me. — v. 19. Wherefore my Sentence is, — or I determine. * Ἐγὼ λέγω. Illud ἐγὼ cum Emphasis proferendum. Vid. Jo. Pricæi Annot. in Loc. Sic λέγειν εἰς δὲ, litem discernere, to determine a Controversie. apud Demosth.

Jerusalem, as *Bishop* of that *Church*. And indeed there is scarce any *Ancient Writer*, but what gives a full *Attestation* to this *Truth*. For *Eusebius* out of *St. Clemens* doth tell us, That *St. James* was made *Bishop* of *Jerusalem* by the *Apostles*, μετὰ τὴν ἀνάληψιν τοῦ σωτῆρος, after the *Ascension* of our *Saviour* (*n*). Then also *St. Jerome* as plainly from *Hegeſippus*, *ſtatim poſt Paſſionem Domini*, immediately after the *Paſſion* of our *Lord* (*o*). And *Epiphanius*, for his greater *Credit*, makes him not only the firſt *Bishop* that ever was, *adv. Hæref. 29. n. 3.* but *Bishop* of the *Lord's own Throne*, ὃ ἐπετίσκει καὶ τοὺς τοῦ θεοῦ αὐτῆς ἐπὶ τῆς γῆς, and that too by the *Lord's Appointment* (*p*). Add to theſe the joint *Conſent* and *Suffrage* of 289 *Bishops* in the *Sixth General Council* of *Conſtantinople*, who did all affirm, That *St. James*, the *Lord's Brother*, was the firſt *Bishop* of *Jeru-*

(*n*) *Eccleſ. Hiſt. l. 2. c. 1.* (*o*) *In Script. Eccleſ.* (*p*) *Epiphani. adv. Hæref. 78. n. 7.*

salem (*q*). Now these are sufficient *Testimonies*, and we need not to bring any more from *Holy Scripture*, *Fathers* or *Councils*, since our Adversaries themselves do freely confess, that the same *St. James* was the first *Bishop* of *Jerusalem*, the *Metropolis* of the *Jews*. Thus *Blondel* declares, That all the *Ancients* do constantly assert, that *James* the Brother of our Lord was Ordain'd by his Colleagues *Bishop* of the Church of *Jerusalem* (*r*). And *Salmasius* tells us, That *St. James* stirr'd not from *Jerusalem*, tho' the other *Apostles* were scatter'd and dispers'd to Plant the *Holy Gospel* in other Countries (*s*). Nay *Calvin* himself grants all that we plead for, in his *Commentaries* on *Gal. 2. 9*. He saith, That *St. James* was preferr'd to *St. Peter*, because he was *Ecclesiæ Hierosolymitanæ Præ-*

(*q*) *Concil. Constantinop. in Can. 32.* (*r*) *Blondel in Apolog. p. 50. Jacobum Domini Fratrem Hierosolymitanæ Ecclesiæ Episcopum à Collegis ordinatum constanter asserunt veteres omnes.* (*s*) *Hierosolymis non abstulit, nec quoquam extra Urbem pedem movit. Wal. Messal. p. 20.*

fectus,

fectus, Governour of the Church of *Jerusalem*. Now for the Time that *St. James* continu'd *Bishop* of *Jerusalem*, we do find that *St. Jerome* does declare, That this Blessed *Apostle* and *Bishop* was Martyr'd in the seventh Year of *Nero* (*Anno Christi* 63.) *postquam triginta annos Hierosolymis rexerat Ecclesiam*; after he had been *Bishop* of *Jerusalem* thirty Years (*t*). And when *St. James* was dead, then *Simeon* the Son of *Cleophas*, one of our *Saviour's Disciples* and Kindred, was made the *Bishop* of that *Church*, *St. Peter*, *St. Paul*, and *St. John*, and others of the *Apostles* being then alive, and all consenting to it (*u*). He liv'd to a great Age, and *Epiphanius* in his Catalogue of the *Bishops* of *Jerusalem*, reckons first *St. James*, and next *Simeon*, who was Crucify'd under *Trajan* (*w*).

(*t*) *Hieron. de Script. Eccles.* (*u*) *Enseb. Eccles. Hist.*, l. 3. c. 10. (*w*) *Epiphan. Hares.* 66.

Thus you see, *Pseudocheus*, That *St. James the Less*, one of the twelve *Apostles*, was *Diocesan Bishop* of the *Church of Jerusalem*; and kept constantly within his *District*, in the Exercise of his *Episcopal Function*. And this being so very clear; I know not what better *Form of Government* we can have, than that which was *Establish'd at Jerusalem* in the first *Christian Church* that ever was, and of which some of the Kindred of our *Saviour* had the *Administration*.

And now 2dly. I come to shew, That there were many *Presbyters* in the *Church of Jerusalem*, the *Pastors* and *Teachers* of several *Congregations* in that City, and all of them under *St. James's Episcopal Care* and *Government*. After our *Blessed Saviour* had chosen the *twelve Apostles*, he appointed other *Seventy also*, and sent them *Two and Two* before him to prepare his *Way*. Of these the *Lord* made choice of some to be *Prophets*, and others to be *Evangelists*,

lists, some to be *Pastors* and *Teachers*, and others to be *Helps* in *Government*, according to the Measure and the Purpose of his *Grace* bestow'd upon them, in the Effusion of his *Spirit*, 1 Cor. 12. & Eph. 4. 8. Now out of these thus qualify'd and prepar'd for the *Work* of *God*, there were several appointed to assist St. *James*, in the discharge of that great *Trust* committed to him, by the unanimous Consent of the *Holy Apostles*. And St. *Ignatius* does tell us, That there were *Presbyters* in the *Church* of *Jerusalem*, before the Election of the *Seven Deacons*, for saith he, St. *Stephen* did minister; *Ἰαννῆς καὶ τοῖς πρεσβυτέροις*, &c. to *James* and to the *Presbyters* (x). Now these *Presbyters* are mention'd by the Name of *Elders*, in three several Chapters of the *Acts of the Apostles*, during the time that St. *James* was *Bishop* of that *Church*. The first

(x) *Ignat. ep. ad Heron.*

mention of them is in *Act.* 11. 30. where we read, That when the *Disciples*, which dwelt at *Antioch*, had made a Contribution for the Brethren of *Judea*, they sent it to the *Elders* (*i. e.* the *Presbyters*) of *Jerusalem* by the Hands of *Barnabas* and *Saul*. The second Mention of these *Presbyters* is in *Act.* 15. 4. and in the 6, 22, 23 Verses of that Chapter. Then the third Mention of these *Jerusalem-Presbyters* is in *Act.* 21. 18. and there *St. Luke* relates, That *St. Paul* at his last going to *Jerusalem*, went in unto *James*, and that all the *Elders* (*i. e.* the *Presbyters*) were present; and he also tells you, what Counsel and Advice they gave him, how he might ingratiate himself with the *Jews*. Here we find *St. James* the Bishop attended by his *Presbyters*, at the Reception of *St. Paul*: and they together joining with him in the Consultation then in hand, the *Business* being *great* and *weighty*. And indeed there was a
great

great Necessity, that several *Presbyters* should be resident at *Jerusalem*, since there were among such large Numbers of *Christian Converts* (as we have all the Reason imaginable to believe) a great many several *Congregations*; for we read in *Act. 2. 41.* That there were Three Thousand Persons converted at *St. Peter's* first *Sermon*. And again in *Act. 4. 4.* we find that many of them which heard the Word, (then *Preach'd*, not in a *Set Assembly*, but occasionally in the *Temple*) believ'd; and the Number of the Men was about Five Thousand. And then in *Act. 5. 14.* *St. Luke* saith, That *Believers* were the more added to the *Church*, Multitudes both of Men and Women. Then still there were greater Additions made to the *Church*, as we find in *Act. 6. 7.* That the Number of the *Disciples* multiply'd in *Jerusalem* greatly; and a great Company of the *Priests*, or as the *Syriac* reads it, of the *Jews*, were obedient, or submit-

mitted to the *Faith*. But there remains yet another Instance, that's more decisive; For St. *James* and the *Elders* (i. e. the *Presbyters*) of *Jerusalem* observe to St. *Paul*, That there were many *Myriads* of the *Circumcision* which believed. *Thou seest Brother how many Thousands* [*Myriads*] of *Jews* there are which believe, and they are all zealous of the *Law* (y). And now after all these Accessions, what manner of *Church* shall we conceive this to be, a *Congregational* one, shall all these *Thousands* make but one *Assembly* for *Communion* in *Prayer*, and the *Sacraments*? 'Tis Incredible. There was no Place in *Jerusalem* that was large enough to hold them, there were, as I said before, many several *Congregations*, and this *Church* was no other than a *Diocese*, which was Govern'd by St. *James*, and Taught by his *Presbyters*.

(y) *Act. 21. 20.* Θεωρῶς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῇ πιστευούτων. *Conspicis frater, quot decem millia Judaeorum credentium.* Ar. Mont.

Pseud. I could never have thought, Philalethes, that such an exact Platform of Diocesan Episcopacy could ever have been produc'd from the Holy Scriptures; these indeed seem to be very rational Observations, and I could wish that you would oblige me with some more Testimonies of this Nature from Sacred Writ.

Phil. Such Favours, Sir, shall be as readily granted, as requested; and if you please to consider, you'll find that there were several Churches in the Apostles times, which had many Presbyters that labour'd in the Word, over whom Apostles or Apostolick Men did preside. This the Holy Scriptures do plainly attest; In the Church of Ephesus, Act. 20. 17. in the Church of Rome, Rom. 16. of Corinth, 1 Cor. 14. 29. of Philippi, Phil. 1. 1. of Thessalonica, 1 Thess. 5. 12. of other Churches the like is affirm'd, Heb. 13. 17. St. James 5. 14. 1 St. Pet. 5. 1. Now by God's perpetual Ordinance, as your selves
con-

confess, there must be one chief *Pastor* of each *Presbytery*, to guide as well the *Presbyters* that are *Teachers*, as the *Flock*, that are *Hearers*: Tell me then, what Difference betwixt chief *Pastors* establish'd in every City, by God's Law, as you are forc'd to grant; and the *Bishops* succeeding the *Apostles* in their *Churches* and *Chairs*, as the *Fathers* affirm (2). If you dislike the Word *Bishop* it is *Catholick* and *Apostolick*; if you dislike the *Office*, it is God's *Ordinance*, by the Assertion of your own *Party*. For *Beza* does make it an *Essential* and *Perpetual* Part of God's *Ordinance* to have one *Chief* in every *Presbytery*.

His Words are these, *Essentiale fuit in eo de quo hic agimus, quod ex Dei Ordinatione perpetua necesse fuit, est, & erit, ut in Presbyterio*

(2) *Euseb. Chron. Hieron. Interprete. Theodoret. in Philip. 2. 15.* Ἐπαρθέδριτον ὑμῶν Ἀπόστολον — τὰς νῦν καλούμενους, Ἐπιτόπους Ἀποστόλους ὀνόμαζοι. *Those very Persons were call'd Apostles, whom by Usage of Speech, the Church now calls Bishops.*

quispiam & loco & dignitate primus, actioni gubernandæ præsit, cum eo, quod ipsi attributum est jure (a). This was Essential in the Matter we have in Hand, that by God's Ordinance which must always endure, it has been, is and shall be needful, that in the *Presbytery* one *Chief* in *Place* and *Dignity*, should moderate and rule every *Action*, with that *Right* which is allow'd him by God's Law. Yea, *Calvin* himself says, *Nec humanum est Inventum, sed Dei ipsius Institutum, quod singulis suas assignamus Ecclesias. Paulus Archipsum Colossensium Episcopum commemorat (b).* It is not Man's Device, but the very Ordinance of God, that we assign to every Man his Church. *Paul* himself mentions *Archippus*, Bishop of *Colossus*. And *Calvin* further says, That *Equality* breeds *Factions (c)*. “ *Subordination* then

(a) *In Respons. ad Tractat. de Ministror. Evangel. Gratulatus. Cap. 23. Fol. 153.* (b) *Calv. Institut. lib. 4. cap. 3.*

(c) *Calv. Institut. lib. 4. cap. 4.*

“ in

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“ in some, and *Superiority* in o-
“ thers*, is as requisite to *Ecclesia-*
“ *stical* as *Civil Polity*, without
“ which *Schism* becomes as fatal to
“ the *Church*, as *Rebellion* is to the
“ *State*. So that all of us must sub-
“ scribe to the grave *Sentence* and
“ *Judgment* of *St. Jerom*; unless
“ the *Episcopal Pre-eminence* of *Au-*
“ *thority* and *Office* be preserv'd.
“ For, saith he, To suppress the
“ *Seeds of Dissention*, one was set
“ above the rest; otherwise there
“ would be, *Tot in Ecclesiis efficien-*
“ *ter Schismata, quot Sacerdotes*
“ (d). As many *Schisms* in the
“ *Church*, as there are *Presbyters*;
“ especially, if every *Presbyter* has
“ *Power of Ordination* intrinsecal to
“ his *Office*, by the *Divine Right* of
“ *Apostolical Institution*. For what
“ then would be the *Use of Ordinati-*
“ *on*, but chiefly to propagate *Schism*?

* Bp. *Mossom* on *Matth.* 28. 19, &c. (d) *Hieron.* ad
Evagr. & contra *Luciferanos*.

Pseud. * *You say, Sir, that there must be one chief Pastor in every Presbytery, to guide as well the Presbyters that are Teachers, as the Flock that are Hearers. This is very true, and in all Presbyteries or Synods (whether great or small) 'tis fit, for Order's sake, that there should be a President or Moderator over the rest, and it has been our usual Practice. Now if you will call the Moderator of a Presbytery by the Name of a Bishop, I shall not gain-say it, provided you grant the Presbyters to be his Colleagues, and of the same Office with him. Such a Bishop as this Beza pleads for in the Words by you alledg'd. And as to your Quotation out of Calvin, it serves not your purpose at all; for his asserting the Divine Right of a Bishop or Presbyter over every particular Church, is so far from favouring Diocesan Prelacy that it is directly contrary to it. But*

* *Mr. J. W's Letters, p. 34, 37.*

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if you would be contented with such a Presidency or Episcopacy, as the Reverend and truly Learned Bishop Usher propos'd to King Charles I. as an expedient to unite the English Protestants, and Reform the Church, I believe few of the Nonconformists would refuse to submit to it (e). For my Part, I could readily comply therewith. But this Excellent Bishop in his Book (as is evident from many Expressions therein) supposes Bishop and Presbyter to be really of the same Office, and to differ only Gradu in Degree; not Ordine in Order; as if they were of a Distinct Office.

Phil. Indeed, Pseudocheus, if you will have your Moderator to be a Bishop, I shall not gain-say it, provided that he be such a Moderator, who shall be a standing Officer, during Life, to whom all the Presbyters are to be obedient as to Christ, that is, to the Moderator, as repre-

(e) Bp. Usher's *Reduction of Episcopacy*, in Prefat. § 1, 2. and Prop. 1.

senting the *Person* of *Christ*: That he be truly *Consecrated*, and understood as the *Principle* of *Unity* in his *Church*; so that they, who unjustly break off from his *Communion*, are thereby in a *Schism*; That he shew his *Succession* by *Regular Ordination*, convey'd down from the *Holy Apostles*. In short, that he have all that *Character* and *Authority*, which we see to have been Recogniz'd in the *Bishops*, in the very Age of the *Apostles*, and all the succeeding Ages of *Christianity*; and then call him *Moderator*, *Superintendent*, or *Bishop*: For the Contest is not about the *Name*, but the *Thing*.

And here I cannot but wonder at your strange *Misrepresentations* of *Calvin* and *Beza*, who, with others of our *Reformers*, did ever account it a most unjust *Reproach* upon them, to think that they condemn'd *Episcopacy*; which they say they did not throw off, but could not have it in *Geneva*, without coming under

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the *Papal Hierarchy*: They highly Applauded and Congratulated the *Episcopal Hierarchy* of the Church of *England*, as it appears in their several Letters to Queen *Elizabeth*, to the Archbishop of *Canterbury*, and others of our *English Bishops*: They pray'd heartily to God for the *Continuance* and *Preservation* of it: They lamented their own *unhappy Circumstances*, and wish'd for *Episcopacy* in their own Churches, the want of which they own'd as a great *Defect*; but call'd it their *Misfortune* rather than their *Fault*. As the Learned of the *French Hugonots* have likewise pleaded in their Behalf. As for their Excuse, I shall not meddle with that, because I think it was not sufficient; They might have had *Bishops consecrated* in other Places; for Archbishop *Cranmer* was fix'd in his See of *Canterbury* three Years before * *John*

* *John Calvin* came first to Geneva in 1536. after some time he was order'd to depart that City, but was recall'd Sept. 1541. where he continu'd to his Death, which was in the Year of our Lord, 1564.

Calvin came first to *Geneva*, and the *Civil Magistrate* would as well have receiv'd *Reform'd Bishops*, as it did *Presbyters* afterwards. But whatever becomes of their *Excuse*, 'tis very plain, that they gave their *Suffrage* for *Episcopacy*, which whoſo pleaſes may ſee at large in *Dr. Durel's View of the Government and Worſhip in the Reform'd Churches beyond the Seas*, (who was himſelf one of them) Printed, 1662. So that our *Modern Presbyterians* have departed from *Calvin* as well as from *Luther*, in their *Abhorrence* of *Episcopacy*, from all the *Christian World*, in all Ages; and particularly from our late *Reformers*, both of one ſort, and of the other. For *John Calvin*, tho' he was never *Ordain'd*, (as *Beza* and *Papirius Maſſonius*, two Writers of his Life, do teſtifie *) yet does he thus deliver himſelf in his *Vindication of the Hierarchy. Talem*

* *In Vita Calvin.*

si nobis Hierarchiam exhibeant, in qua sic emineant Episcopi, ut Christo subesse non recusent, & ab illo tanquam unico Capite pendeant, & ad ipsum referantur, &c. Tum vero nullo non Anathemate dignos fatear, si qui erunt, qui non Eam reverenter, summamq; Obedientiâ observent (f). If they would give us such an Hierarchy, in which the Bishops should so excel, as that they did not refuse to be subject to Christ, and to depend upon him, as their only Head, and refer all to Him; then I will confess, that they are worthy of all Anathema's, if any such shall be found, who will not Reverence it, and submit themselves to it, with the utmost Obedience. And Beza supposes as positively as Calvin, That there were none that would oppose the Episcopal Hierarchy; and he condemns them as Mad-men, if any such could*

(f) Calvin. *de Necessitat. Eccles. Reformand.* * Calvin little thought what a perverse Spirit would hereafter arise in our English Fanatics.

be found. For thus saith he in that very Book which he wrote against *Seravia*, a Prebend of Canterbury. *Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum Ordinem rejiciant, absit ut quisquam satis sanæ Mentis furoribus illorum assentiatur (g).* If there be any such (which you shall hardly perswade me to believe) who reject the whole Order of Episcopacy; God forbid that any Man in his Wits, should assent to the Madnes of such Men. And then afterwards he goes on and saith, *Quod si nunc Ecclesiæ instauratæ Anglicanæ suorum Episcoporum & Archiepiscoporum Autoritate suffultæ perstant, quemadmodum hoc illis nostrâ memoriâ contigit, ut ejus Ordinis Homines non tantum Insignes Dei Martyres, sed etiam præstantissimos Doctores & Pastores habuerit, &c. (h).* If the Reformed Churches of England remain

(g) Beza de Grad. Minist. Evang. c. 1. (h) Ibidem c. 18.

still supported with the Authority of their *Archbishops* and *Bishops*, as it hath come to pass in our Memory, that they have had Men of that Rank, not only famous *Martyrs*, but most excellent *Doctors* and *Pastors*, &c. And then he calls the *Hierarchy* a Singular Blessing of God, & *Fruatur sane ista singulari Dei beneficentia, quæ utinam sit illi Perpetua* (i): and wishes that the Church may ever enjoy it. So that you, *Pseudocheus*, and the *Modern Presbyterians*, are disarm'd of the *Precedent* of *Calvin* and *Beza*, and all the *Reformers* abroad, by whose Sentence ye are *Anathematiz'd*, and counted as Mad-men. And now that you speak of *Archbishop Usher's Reduction of Episcopacy to the Form of Synodical Government*, pray take this Account of it from his Grace's then Chaplain, *Dr. Nicholas Bernard*, sometime Preacher to the Honoura-

(i) *Beza de Grad. Minist. Evang. c. 18.*

ble Society of Grays-Inn, London.
In that Book of his Entitled, *Clavi*
Trabales, pag. 54. he there saith,
“ As for that of his *Reduction* of
“ *Episcopacy* to the *Form* of *Syno-*
“ *dical Government*, &c. presented
“ to his late Majesty of *Blessed Me-*
“ *mory*, *Anno* 1641. It is to be con-
“ sider'd, how it was occasion'd by
“ the present *Tempestuous Violence*
“ of the *Times*, as an Accommoda-
“ tion by way of Prevention of a
“ *total Shipwrack* threatned by the
“ *Adversaries* of it, as appears suf-
“ ficiently by the Title before it,
“ *viz. Propos'd in the Year* 1641. as
“ an Expedient for the Prevention
“ of those *Troubles* which afterwards
“ did arise in Matters of *Church-*
“ *Government*, &c. Now what can
“ this, in the Sense of any Prudent
“ Unbias'd Person prejudice him in
“ his Judgment or Affection to *Epi-*
“ *scopacy* it self, which rather con-
“ firms it. The *Merchant* parts
“ with that in a *Storm*, that he
I 4 “ would

“ would not have done in a *Calm*,
“ and at Shore recruits himself with
“ the like Goods again. *St. Paul*
“ in that *Wrack*, *Act. 27.* consent-
“ ed not only to the lightning of the
“ Ship of its Lading, but of the
“ Tackling also, *We cast them out*
“ (*saith he, or St. Luke*) *with our*
“ *own Hands, and all for the saving*
“ (*if it were possible*) *of the Ship,*
“ *and the Passengers in it*”. But now
by the way, since *Archbp. Usher’s*
Judgment sways so powerfully with
you, pray comply with it in another
Particular; ’tis set down by the same
Dr. Bernard, in *pag. 55.* of the afore-
said Book. “ For the *Form of Words*
“ us’d by the *Bishop* in the *Ordina-*
“ *tion of the Church of England*, he
“ (meaning the *Archbishop*) did
“ much approve thereof, *viz. Receive*
“ *the Holy Ghost, Whose Sins thou*
“ *dost remit, they are remitted, and*
“ *whose Sins thou dost retain, they*
“ *are retained; and be thou a faith-*
“ *ful Dispenser of the Word of God,*
and

“ *and of his Holy Sacraments, &c.*
“ *And the Delivering of the Bible*
“ *into the Hands of the Person Or-*
“ *dain'd, saying, Take thou Authority*
“ *to Preach the Word of God, and Ad-*
“ *minister the Sacraments, &c.* Which
“ being wholly omitted in that of the
“ *Presbyterian Way*, and no other
“ *Words* to that *Sense* us'd in their
“ Room, and thereupon no express
“ *transmission of Ministerial Power*,
“ the Archbishop was wont to say,
“ *That such an Imposition of Hands*
“ *(by some call'd the Seal of Ordina-*
“ *tion) without a Commission an-*
“ *nex'd, seem'd to him to be as the*
“ *putting of a Seal to a Blank, That*
“ *the Scruple was not only in the In-*
“ *strumental Cause, but in the For-*
“ *mal: and that if a Bishop had been*
“ *present, and done no more, the*
“ *same Query might have been of the*
“ *Validity of it*”. And in a Letter
to Dr. Bernard, which was publish-
ed, he there declar'd, “ That the
“ *Ordination made by such Presby-*
“ *ters*

“ *ters*, as have sever’d themselves
 “ from their *Bishops*, unto whom
 “ they’d sworn *Canonical Obedience*,
 “ cannot be excus’d from being
 “ *Schismatical* (*k*)”. So that this
 Learned Primate could find no *Sal-*
vo for our *English Presbyterians*, but
 he leaves them under the Guilt of
 their *Schism*. And now I shall close
 my Answer to your last Objections,
 with the Words of that Glorious
 Martyr King *Charles I.* of ever Bles-
 sed Memory, which he deliver’d in
 his Dispute at *Newport* in the *Isle of*
Wight; where that *Royal Champion*
 (like another *Athanasius*, fighting
 against the World) tells those *Pres-*
byterian Ministers, “ That he is
 “ not much concern’d, whether they
 “ call *Episcopatus Ordo*, or *Gradus*,
 “ or what Name they give it, pro-
 “ vided they acknowledge the *Supe-*

(*k*) This was written in his Note-Book with his own Hand,
 dated 1655. a little before his Death, as we are assur’d by
 the Lord Primate’s Grandson, James Tyrrel, Esq; in the Ap-
 pendix to his Grandfather’s Life, p. 6. when *Episcopacy*
 was at its lowest Ebb in this Island.

“ *riority*

“ *riority* of those *Church-Officers*
 “ over *Presbyters* and *Deacons*”.
 This was formerly insinuated by that
 Great and Good Prince, in his Dis-
 putation with Mr. *Henderson* at
Newcastle, whom he routed both
 Horse and Foot, and sent home that
Apostle of the *Covenant*, a *Royal Pro-*
selyte. For this great *Athleta* (like
 to the invincible *Hercules* in all his
Labours) was, in all the Disputes
 that he manag'd with his unparallel-
 led *Pen*, more than *Conqueror*, thro'
 him that lov'd him. Yea, *Salmasi-*
us and *Blondel* (the two great *Cham-*
pions of *Presbytery*) are constrain'd
 to grant a Difference, at least in the
Second Century, betwixt *Presbyters*
 and *Bishops*. And if *Blondel* from
 the Year 146, (which he makes the
Epocha of that *Nominal Impropria-*
tion ;) had made a *Retrogradation* to
 CXI, he would have found St. *Ignatius*,
 in his *Epistles*, which are ac-
 counted *Genuine*, clearly and fre-
 quently distinguishing betwixt *Bi-*
shops,

shops, Presbyters, and Deacons; (and that in no less than thirty five several Testimonies) and these Epistles are now so fully vindicated by Archbishop Usher, Is. Vossius, Dr. Hammond and Bishop Pearson; that all the Gratings of Daillé, Salmasius, Blondel, Capellus, Larroque, and Dr. Owen, will never file off the least Atom from their Solidity.

*Pseud. * Pray, Philalethes, Has Diocesan Superiority done any good in preventing or curing any Schisms? Has it not rather been an Occasion (at least) if not the cause of the Increase thereof ever since its first Erection? Witness the sad Accounts which Historians and other Ecclesiastical Writers give of the many Tumults that have been rais'd, and Seditions stirr'd up by those that Ambitiously strove for this Pre-eminence and Dignity. Witness also those frequent Excommunications of each other, and often-*

** Mr. J. W's Letters, p. 40.*

times for Trifles. Witness those groundless Impositions of Things partly needless; partly mischievous and hurtful, on the Consciences of Christians, without the least Warrant from God's Word or right Reason, under pretence of Decency and Order. By which Lording it over God's Heritage (as St. Peter calls it, 1 Pet. 5. 2.) they have audaciously presum'd to exclude many from Church-Communion, whom Christ Jesus and his Apostles never excluded: And that meerly for refusing to submit to those Terms, which (as they have no Reason for which they should be urged, but the Will and Pleasure of the Imposers, so) were never prescrib'd by our Lord.—Hence are the Consciences of weak Christians insnar'd, and their Minds fill'd with perplexing Scruples, who ought to have been receiv'd into the Church's Communion (if sound in the Faith, and Ho-*

* *Mr. J. W's Letters, p. 40, 41.*

ly in Life) without requiring needless and doubtful Things as the Condition of that Communion, Rom. 14. 1, 6, 13, 15, 17, 18, 23. Hence Schisms and Divisions, which have Rent the Church of Christ and split it into several Parties, owe their Original (for the most part) to the Impositions of Diocesan Prelacy.

Phil. Is this heavy Charge against Episcopacy, Pseudocheus, laid upon the Bishops of the Romish Church, or upon the Bishops of our Church of England? If 'tis laid upon the Bishops of the Romish Church, it does not then concern us: But if 'tis laid upon the Bishops of our Church of England, then you had it either from Mr. William Prynne of Infamous Memory, or from Mr. Richard Baxter of Inveterate Malice. If from Prynne's History of Bishops since the Reformation, then you found nothing but invidious Misrepresentations and notorious Calumnies. And
if

if from Mr. *Baxter's Treatise of Diocesan Bishops*, his *Church History*, or his *Plea for Peace*, then you have nothing else but *abominable Stories* taken from *Heretical Authors*, as *Philostorgius*, *Sondius*, and such others: all which are various Accounts of a great many Confusions, rais'd by *Ambitious Presbyters*, and their *Party*, against the *Pious* and *Orthodox Bishops*, who suffer'd under *Heathen*, *Arian*, and *Heretical Emperours*. And all those Transactions does Mr. *Baxter* most shamefully misapply to the *Bishops* and *Councils*; and he often speaks more favourably of *Hereticks*, viz. of *Arius*, the *Novatians*, and the *Donatists*, who tho' they were usurping *Presbyters*, he calls them *Bishops*; and thro' their Sides he strikes at the *Sacred Office*, pag. 276 of his *Plea for Peace*. It was, saith he, by *Bishops striving who should be Chief*, that the *Donatists* set up: whereas the *Donatists* were discontented
Pres-

Presbyters. And evident it is, whatever Quarrel there was in all *Church-History*, wherein a *Bishop* was concern'd, howsoever *Innocent*, howsoever *Orthodox*, Mr. *Baxter* made him the Cause of the *Quarrel*, and was his avow'd *Adversary*. For did not Mr. *Baxter* know, (however he dissembl'd it) that *Arius* and *Aërius*, *Novatus* and *Novatian*, *Majorinus* Chaplain to *Lucilla*, a Noble Woman, with *Botruus* and *Silesius**, who first oppos'd *Cecilian* Bishop of *Carthage*, (and set up for *Bishops* by the Help of *Donatus*, who succeeded them, and gave Name to the *Schism*) were all of them *Presbyters*? Then afterwards they dub'd one another *Bishops*, and with whole Armies oppos'd their lawful *Bishops*, who with great Patience and Constancy withstood their Malice. And thus after the same manner, and with the like Injustice, you may

* *Some Writers call these Botrus and Celestius.*

throw

throw all the *Rebellions* and *Outrages*, all the *Blasphemies*, *Factions*, and *Schisms*, that have been for these Sixty Years and upwards, upon the *Bishops* of this Realm, whereto (as 'tis very well known) the *Presbyterians* first open'd the Way, and then led the Dance. Then it was, in those Times of *Violence* and *Usurpation*, (when Men did disregard their *Spiritual Guides* and *Governours*) that *Atbeism* and *Infidelity*, *Profaneness* and *Dissoluteness* of *Manners*, and all kinds of *Dishonesty* and *Baseness* did Grow and Increase. What *Dismal Tragedies* had we in that Age acted upon the Stage of our own Country? What *Bloody Wars* and *Murthers*, (*Murthers* of the *best* of *Kings*, and *best* of *Bishops*, as also of *Nobles* and *Priests*?) What *miserable Oppressions*, *Extortions*, and *Rapines*? What *execrable Seditions* and *Rebellions*? What *barbarous Animosities* and *Feuds*? What *abominable Treasons*, *Sacrileges*, *Per-*

K
juries

juries and Blasphemies? What horrible Violations of all Justice and Honesty? And whence I pray was the Source and Original of all these Things? Did they not proceed from your Murmurings against and from your Rejecting and Persecuting your Spiritual Governours, from your casting them down, from your spurning their Advice, and from your trampling upon their Authority? Your Ancestors would have done well to have taken the Advice of St. Ignatius, that Holy Martyr, and Disciple of the Apostles, who, in all his Epistles to the several Churches, to whom he wrote, did most earnestly press the Indispensible Obligation of a strict Obedience to their respective Bishops. That the Laity should submit themselves to the Presbyters and Deacons, as to the Apostolical College under Christ; And that the Presbyters and Deacons, as well as the Laity, should Obey their Bishop as Christ Himself, whose Person he did Represent. For, saith he, as the
Bishop

Bishop doth preside in the Place of God, we must therefore look upon him as our Lord himself; or as our Lord's Representative (l). And that we must be subject unto him, as unto Jesus Christ (m). And that therefore whoever kept not outward Communion with his Bishop, did forfeit his inward Communion with Jesus Christ. And 'tis not lawful without the Bishop, either to Baptize, or celebrate the Offices; But what he approves of, according to the good Pleasure of God, that is firm and safe, and so we do every thing securely (n). Beware then, Pseudocheus, of casting any vile Aspersions upon the Sacred Order of Episcopacy: For they were Protestant Bishops that did defend the Reformation by their Writings, and did seal it with their Blood. What Champi-

(l) Περγασηνός τῷ Ἐπισκόπῳ εἰς τόπον Θεῷ. Ignat. ad Magnes. Τὸν ἕν Ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν ὁ Κύριον δεῖ προσβλέπειν. Ignat. ad Ephes. (m) Τῷ Ἐπισκόπῳ ὑποτασσάμενοι ὡς τῷ Κυρίῳ. Ignat. ad Trall. (n) Ignat. ad Smyrn.

ous has the *Protestant Religion* ever had to be compar'd in all Respects with our *Cranmer, Ridley, Sands, Jewel, Parker, Bilson, Andrews, Buckeridge, Morton, Hall, Davenant, White, Usher, Morley, Bramball, Gunning, Pearson, Stillingfleet*, and many other *Bishops* of the *Church of England*? And notwithstanding the hard fortune Archbishop *Laud* had in other Respects, not to be well understood in the Age he liv'd in; yet his Enemies cannot deny his Book to be written with as much *Strength* and *Judgment* against the *Church of Rome*, as any other whatsoever. And had that Great and Good *Prelate* but liv'd in more *honest* and *better Times*, he would have been *highly Instrumental* in transmitting this *Episcopal Church* of *England* *invulnerable* to all Posterity, by such secure and prudent *Laws*, that no Person whatsoever should have ever presum'd to attempt its *Ruin*.

Then

Then *Faction* and *Sedition* would have been *chas'd* into their proper *Dens*, and sent back to inhabit those *Black* and *Dismal Regions*, where they were first invented.

And this I shall farther say of the *Bishops* of the *Church of England*, that they have done incomparably more *Service* against *Popery*, from the *Reformation* to this Day, than all the other *Parties* among us put together.

Pseud. *Have you done*, Philalethes?

Phil. No, Sir, your *senseless* and *indecent Reflections* upon our most *excellent Liturgy*, and our very *significant* and *useful Ceremonies* shall in the next Place fall under my Consideration. You say, * *These are* groundless *Impositions of Things partly needless; partly mischievous and hurtful, on the Consciences of Christians, without the least warrant*

* Mr. J. W's Letters, p. 40.

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from God's Word or right Reason,
under pretence of Decency or Order.
To this I answer,

1st. If it be *mischievous* and *hurtful* to the *Consciences* of *Christians* to use any thing in the *Worship* of God, which he himself has not commanded, and which is not prescrib'd by a *Divine Law*; then what shall we think of the *Dissenters* themselves, for they use several Things in their *Worshipping* of God, for which there is no *Divine Law* or *Command*? Where is it commanded that they shall use a conceiv'd *Prayer* of their own, and not *Pray* by a *Form*? Where is it commanded that they should receive the *Sacrament* *sitting* not *kneeling*? Where is it commanded that the *Minister* shall be cloathed in *Black*, and shall not wear a *Surplice* when he *officiates*? Nay, several Things besides that are in use among your *Party*, are no more expressly commanded by a *Law* of God, than those among us.

And

And then 2dly. If it be *mischievous* and *hurtful* to use any thing in the *Worship* of *God*, that *God* himself has not prescribed, then what shall we think of several things, that the *Jews* us'd in their *Worship*, which *God* had not commanded, and yet both our *Blessed Saviour*, and his *Holy Apostles* comply'd with them. The *Jews* had only a *Command* for their *Worship* in the *Temple* or in the *Tabernacle*, not in their *Synagogues*, whither our *Saviour* and his *Apostles* often resorted. The *Jews* had no *Command* in their *Law* for *reading* or *preaching* *Moses* there every *Sabbath* day, as was accusom'd, *Act.* 15. 21. Nor for that *Form* of *Prayer* and *Liturgy* which they us'd there, and in which there is no doubt, but that our *Saviour* and his *Apostles* join'd with them. There was no *Divine Command* for the *Feast* of the *Dedication* of the *Temple*, at which our *Saviour* was present, *Jo.* 10. 22. and yet he never in the least repro-

ved those appointed *Usages*, as having any thing that was *mischievous* and *hurtful* in them; but he comply'd with them, and countenanc'd them by his own *Example*: So also in the *Passover*, which was a very considerable *Rite* and Part of the *Jewish Worship*, our *Saviour* us'd the Posture of *Discumbency* in the Eating of it, tho' that was not the Posture commanded in the *Law* at the first Institution of it, *Exod. 12. 11.* but it was taken up afterward by the *Jewish Church*, when they were settled with *Ease* and *Liberty* in the Land of *Canaan*. And the *Cup of Charity* likewise, that was not of *Divine Institution*, yet this our *Saviour* us'd also after the manner of the *Jews*, *Luke 22. 17.* and he was pleased to conform to many innocent and inoffensive *Rites* of the *Jewish Church*, in their *Divine Worship*, tho' they were not all of them expressly commanded or prescrib'd by *God*. I know, Sir, that the *Teachers*

ers of your *Party* do argue from *Christ's* putting an end to the *Ceremonial Law*, that therefore they are *absolv'd* from all *Obedience* to *Ceremonies* impos'd; and that this is their *Christian Liberty*, to which they are oblig'd to stand fast, *Gal. 5. 1.* Now at this rate, They might as well reason from the *Abolition* of their *Judicial Law* also, that they are freed from their *Civil Obedience*. Can *God* be serv'd without *Ceremony*? And is there not a vast Difference betwixt the *Ceremonies* of the *Jewish* and of our *Christian Church*? Those were *Types* of *Christ to come*, and to retain them were in effect to deny *Christ's being come*. And the *Liberty* *St. Paul* speaks of, is that of the *Gentile Christians*, that they should not submit to the *Jewish Yoke*, and has nothing at all to do in the Case betwixt us. And must we now be so jealous of *Judaism*, that because they had many *Ceremonies*, we must have none? According to this sort
of

of Reasoning, because they had *Priests* and *Sabbaths*, we must have none. For any other Offence that may be taken against our *Rites* and *Usages*, either as to *Multitude* or *Danger* of *Superstition*, the Church herself has given that *pious* and *prudent Account* *, that all, who are *pious* and *bumble* themselves, cannot but be satisfy'd ; and truly where there is no *Humility*, I may very well question, whether there can be any *sincere Piety*.

And again 3dly. If it be *mischievous* and *hurtful* to use any thing in the *Worship* of *God*, which has not been prescrib'd in his *Holy Word*, what then shall we think of the whole *Christian Church*, who did use some things in their *Worship*, which were no way commanded by our *Saviour Christ*? The *Salutation* of *Charity*, which is mention'd in *Rom. 16. 16.* *1 Pet. 5. 14.* was an *outward*

* *In the Preface to the Common-Prayer-Book.*

Symbol of Love and Charity, which the *Christians* us'd at their Meeting at *Prayers* and the *Sacrament*; and such also were their *Love-Feasts* or *Feasts of Charity*, which were *Celebrated* together with the *Lord's-Supper*, 1 Cor. 11. 20. *Jud.* 12. These and some others were only such *Rites* as the *Christians*, without any *Command* of *Christ*, thought fit to join with the most *solemn Parts* of the *Christian Worship*; and yet they were of so indifferent and alterable a *Nature*, that the *Christian Church* has thought it a *Matter of Prudence* to lay them aside. For *God* has left such *Rites* and *Ceremonies* to be determin'd by *particular Churches* and their *Governours*, and has only commanded the *Substantials* of his *Worship*, and given *general Rules* for all things to be done *decently* and in *Order* (o). 'Tis very plain that *God* has no where commanded them

(o) 1 Cor. 14. 40.

himself, nor can there be any *particular Directory* for them produc'd out of the *Holy Scriptures*; and as plain it is that there would be perpetual *Confusion* and *Disorder* in the *Church*, if these were not appointed in several Places, by those who are *Governours* of it; and when they are so commanded, if there is nothing in them, that is contrary to the *Law* of God, they are to be obey'd and observ'd; they cannot be *unlawful* when no *Law* forbids them, but they may become *necessary* in their *Use*, when they were *indifferent* in their *Nature*, by the *Commandment* of a *lawful Authority*; and surely there can be no *Sin* or *Superstition* in them upon that Account. Certain it is, that many Mens Dislike to our *incomparable Common-Prayers* proceeds from those wrong *Notions* they have of them; They think because the *Roman Devotionals* retain some part of them, that they cannot be good, because
they

they have been sometimes mix'd with what is evil: But must we renounce the *Holy Trinity*, and other Articles of our *Christian Faith*, because the *Papists* hold the same; this would be altogether unaccountable? The *Vessels* of the *Temple* were carry'd to *Babylon*, and profan'd by *Belsazzar*, yet were they not restor'd and consecrated by *Ezra* to the Service of God? There were *Liturgies* extant in the *Church* before the *Mass* had either *Name* or *Being*; and *Rome Christian* was much elder than that of *Papal*: When therefore the *Mystery* of *Iniquity* began to appear, the *Old* or *First Common-Prayer* was not abolish'd, only mix'd with *Errors* and *Corruptions*; which *Blemishes* being now taken away, is it not as *Beautiful* as ever? This then was the *pious Care* of our *first Reformers*, to refine it from its *Dross*, and to bring it to its *Primitive Purity*, retaining nothing but what is *Pure Scripture*; or drawn therefrom by the *Judgment*

ment of our *Holy Mother the Church*. But we so mightily degenerate from our *first Reformers*, that we will not follow those *Forms*, which were prescribed by them; we are for *new Lights* and *new Inventions* to guide us to *Heaven*, we deny *Common-Prayer*, and magnifie the *sudden Raptures* of *illiterate Men*, as the *Illuminations* of the *Holy Spirit*; when really what are they better, than an *heap of Nonsense* in *cramp't Words*, only glaz'd over with the *Saint-like Varnishes* of a *cast-up Eye*, and a *canting Tone*? What *Prayers* then I pray do best *adorn* the *Beauty of Holiness*? Those, which are *shuffled* together by *Chance*, or such as be *refin'd* and *polish'd*? Who prays most *believingly*, he who *digesteth* what he prays for? Or he who *utters* his *first Sense* and *first Thoughts*? Who prays with the *fullest Assurance* to have his *Prayers heard* and *crown'd* with *Success*? He who *weighs* and *ponders* his *Petitions*? Or he who

who either by *implicit Devotion* gives *Affent* to all that proceeds from the Mouth of a *Gifted Brother*; or else suspends his *Amen*, when he hears things inconsistent with his *Reason*, or the *Rule of Faith*? Thus the *Prayers* of the *Church* most certainly are the best of all, and tho' we may be allow'd in private a greater and more *unconfi'd Freedom of Expression*, or with our Families in some particular Cases; (tho' there I think *Forms*, generally speaking, most proper to be observ'd) yet for the *Church* of God, I esteem *Forms* of *Prayer*, and an *Establish'd Liturgy*, so far from a *stinting* of the *Spirit* (as some Men would have it; who know not what they mean, or else would not have other poor ignorant Souls understand) that nothing but *wild Disorder* and *Confusion* would arise among us, if every one (who only fancies himself *sufficient* for the Work) was to be his own, and the *Congregation's Prayer-maker*,
upon

upon every return of *Divine Worship*, who knows not how to pray with the *Spirit*, and to pray with the *Understanding* also, 1 Cor. 14. 15. Consider then, *Pseudocheus*, whence our *Divisions* do proceed. Is it not a great pity, that our *Blessed Saviour's Body* should be rent and torn upon such poor *Pretences*? As, Whether a *Cloak* be not more *decent* in the *Worship* of *God*, than a *Gown* or a *Surplice*? Whether it be not a greater *Scandal* to *kneel* at the *Communion* with a *Papist*, than to *sit* or *lean* as does their *Head* the *Pope*? Whether *set Forms* of *Prayer* compos'd to the *Mind* of *Holy Scripture*, have not as fair a *Claim* unto the *Spirit*, as any *unpremeditated extemporary Effusions*? Whether the *Liturgy*, in which the *People* bear a *Part* (whence it is call'd the *Common-Prayer*, being perform'd in common by the *Flock* and *Pastor*,) be not a *Worship* full as *Edifying*, as that which may betray *Men* to the Surreption of
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wandering Thoughts, having no *Office* to recal their roving Minds, but what concludes, the last *Amen*? Whether it be a *Super-errogation* of *Devotion*, to set apart and *consecrate* some particular Days to the *Worship* of *God*, in which we may commemorate what was heretofore transacted, the *most illustrious Triumphs* of our *Blessed Saviour* and his *Holy Apostles*? Whether the *signing* of Infants with the *Cross* in *Baptism*, can make us more *superstitious* than others, whose *Aversion* looks, as if they were asham'd of the *Cross* of *Christ*? Whether the *Religious Education* of Infants, may not be prudently secur'd, by requiring Parents to provide *Sponsors* or *Sureties*, either to rebuke their Negligence if themselves should be slack, or supply their *Office*, because they are Mortal? Whether *Confirmation*, the *Laying on of the Hands*, or the *Blessing of the Bishop*, upon the *Confession* of a Novice's Faith, be not an ad-

vantagious Expedient for the *grounding* of Youth in the *Principles* of the *true Religion*? In short, Whether the *Communicating* with the *Primitive Christians* in such *Rites* and *Ceremonies*, as they daily practis'd, before the *See of Rome* usurped upon the *Western Church*, can be a *symbolizing* with the present *Papacy*? Or, if you please, Whether the abuse of things themselves most *significant*, be a sufficient Reason to reject their Use? These, and such as these, *Pseudocbens*, are the Things which make *weak Men* shun our *Communion*, flock into *Conventicles*, and divide into *Factions*: These were the *Beginnings* of that *Breach*, which is now grown up into an open and most dreadful *Schism*: And is the *Peace* of the *Church* so meer a Cypher, that Men are less tender of it, than tenacious of their own *Opinions*? But *Scruples* and *Dissentions* will arise, so long as Men are fir'd from below, and so wretchedly de-
luded

luded and infatuated by the *Prince of Darknefs*. How fuccefsful has that *evil Spirit* been in *fomenting* our *Enmities* and *beightning* our *Animosities*? Was it not he who caus'd the *Schifm* of *Corab*, *Datban* and *Abiram*? Did not he caufe the *Separation* of the *Eufiachians*? Was it not he who kindled that *Schifmatical* Fire of the *Donatifts*? Did not he blow it up into fuch *difmal* and *raging Flames*, that they had almoft *burnt* and *confum'd* the whole *Church*, yea even turn'd it into *Afhes*, had not that *Council* in *Africa* been *Afsembl'd* to *quench* and *allay* its *Fury*? And tell me, I befeech you, are not thefe *Embers* afrefh reviv'd? If we reflect on thofe, who at this very Day, disturb the *Peace* of our *Jerufalem*, we fhall find them to be of the fame *Dye* and *Complexion*, herein only differing, that thofe of this Age have fcrap'd the *fbreds* of all *old* and *outworn Heterodoxies*, to patch them up in a *Scotch* or *Geneva Garb*.

Wherefore, *Pseudocheus*, let every one of us, with bended Knees and lift up Hands, intreat the *Holy God*, that he would be pleas'd to pity the *Vine*, that his own *Right Hand* hath planted, that the *Catholick Church* may be so guided and govern'd by his good *Spirit*, that all who profess and call themselves *Christians*, may be led into the way of *Truth*, and hold the *Faith* in *Unity* of *Spirit*, in the *Bond* of *Peace*, and in *Righteousness* of *Life*.

Pseud. Indeed, *Philalethes*, you have largely consider'd most of my *Arguments* against *Diocesan Episcopacy*, but some others there are that you have pass'd by, without any manner of regard; Pray, Sir, let me know what you mean by your so doing, and what also you have to say to this very *Argument* among the rest? If there must be *Diocesan Bishops* to prevent *Schism* among the *Presbyters*, then there must be *Archbishops* to prevent *Schism* among the *Bishops*; and

and then Patriarchs to govern Archbishops; and lastly, a Pope to prevent Schism among the Patriarchs. And thus by your profound Reasoning, the Papacy will be Establish'd over the whole Christian World, by Vertue of the same Necessity which is pleaded for a Bishop over his Diocese.

Phil. I have consider'd, Sir, all your Doughty Arguments, and have sufficiently disprov'd them; and as for the others (you speak of) that are omitted, they are so weak, so trifling and so illogical, that they do not deserve any serious Confutation; yet to oblige you a little in your Request, be pleas'd to see what *John Calvin* saith to your last Argument. You'll find it in the 1st and 4th Sections of the 4th Chap. of his *Institutions*: His Words are these: " As we
" have shown there is a threefold
" Ministry commended to us in
" Scripture; So whatever Ministers
" the Ancient Church had, it distinguish'd

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“guish’d them into *Three Orders*,
“*Bishops, Presbyters and Deacons*”.
And §. 4. “That every *Province*
“had among their *Bishops*, one who
“was an *Archbishop*, and that in
“the *Council of Nice*, *Patriarchs*
“were appointed, who in *Order*
“and *Dignity* might be *Superior* to
“*Archbishops*; This was for *Preser-*
“*vation of Discipline*, that if any
“thing hapned in any *Church* which
“could not well be determin’d by a
“few, it might be referr’d to a *Pro-*
“*vincial Synod*, and if the *Affair*
“was of such *Importance* that it re-
“quir’d a greater *Discussion*, *Ap-*
“*plication* was made to the *Patri-*
“*arch* with the *Synods*, from whom
“there was no *Appeal*, but to a
“*General Council*”. And faith he
a little farther in the same *Section*,
“We shall find that the *Ancient Bi-*
“*shops* had no mind to frame any o-
“ther *Form of Church Government*,
“than what was prescrib’d by *God*
“in his *Word*.

But

But, Sir, there are some other sort of Arguments, which you have so peculiarly manag'd, that you seem to be alike Skilful in *Logick*, as heretofore I once observ'd you in *Natural Philosophy*; when I heard you say, *That our Cold Summers were caus'd by the late Earthquake**, which had remov'd the Earth 15 Degrees towards the North-Pole.

Pseud. You may represent me as you please, but methinks you might have had a greater Respect for the Memory of our late Pious and Precious Friend Mr. Richard Baxter, than to charge such an Holy Man with the Guilt of so many Crimes. What say you to this, Philalethes?

Phil. This I say, *Pseudochetus*, that a great Part of the *Venom* you have discharg'd upon the Church of England, you before imbib'd from Mr. Baxter's virulent Principles. You say, *That the Schisms and Divisions*

* This Earthquake happen'd in the Year, 1693.

which have Rent the Church of Christ*, and Split it into several Parties, owe their Original (for the most Part) to the Impositions of Diocesan Prelacy. Now this is all over Mr. Baxter. But if you had consulted the Histories of Ecclesiastical Feuds and Tumults, or those Schisms occasion'd by Novatus and the Donatists, you would have found it a very difficult Task to prove any lawful Bishop to have been the Founder of any of those Schisms and Divisions which you speak of. And it may be with some sort of Reason said of you, what Mr. Herle (p), a noted Presbyterian said of Mr. Baxter, as your own Mr. Bagshaw reports; *That it had been happy for the Church of God, if Mr. Baxter's Friends had never sent him to School.* Of which Opinion was Mr. Cawdry also, who was another of his own

Mr. J. W's Letters, p. 41. (p) Mr. Herle was Prolocutor to the Assembly of Divines, and Rector of Winwick in Lancashire in the Time of the Great Rebellion.

Fraternity. Then see what *Character* Mr. *Baxter* is pleas'd to give of himself, in his Letter to Dr. *Hill*. *I have been, saith he, in the Heat of my Zeal so forward to Changes and Ways of Blood, that I fear God will not let me have a Hand in the peaceable Building of his Church.* We commonly say, *Pseudocheus, De Mortuis nil nisi bene*, That we ought to say nothing but well of the Dead; Yet when Men have been *notoriously wicked* in their *Principles and Practices*, they should then be *expos'd*, that others may *abominate* and *detest* those *flagrant Villanies*, that such have been guilty of, and of which, as 'tis very well known, Mr. *Baxter* himself was not wholly *innocent*. Do but take this one Instance, as 'tis related by Mr. *Vernon*, in the Close of his *Preface* to Dr. *Heylin's Life*.

“ Mr. *Baxter* (says he) may be
“ pleas'd to call to mind what was
“ done to Old Major *Jennings*, in
“ the last War, in the Fight that was
“ be-

“ between *Linsel* and *Longford* in
“ *Salop* ; where the *King's Party*
“ being worsted, the Major was stript
“ almost Naked, and left for Dead
“ in the Field : But Mr. *Baxter* and
“ one Lieutenant *Hurdman* walking
“ among the wounded and dead Bo-
“ dies, perceiv'd some Life left in
“ the Major ; and *Hurdman* run him
“ thro' the Body in cold Blood, Mr.
“ *Baxter* all the while looking on,
“ and taking off with his own Hand
“ the *King's* Picture from about his
“ Neck ; telling him as he was swim-
“ ming in his Gore, that he was a *Po-*
“ *pish* Rogue, and that was his *Cruci-*
“ *fix* : which Picture was kept by Mr.
“ *Baxter* for many Years, till it was
“ got from him, but not without
“ much difficulty, by one Mr. *Sum-*
“ *merfield*, who then liv'd with Sir
“ *Thomas Rous*, and generously re-
“ stor'd it to the poor Man now alive
“ at *Wiche* near *Parshore* in *Worce-*
“ *stershire*, altho' at the Fight sup-
“ pos'd to be dead, being after the
“ Wounds

“ Wounds given him, dragg'd up and
“ down the Field by the merciless
“ Soldiers ; Mr. *Baxter* approving
“ of the *Inhumanity*, by feeding his
“ Eyes with so *bloody* and *barbarous*
“ a *Spectacle*. For the Truth of
“ which we have this *Subscription*.

*I Thomas Jennings subscribe to
the Truth of this Narrative above-
mention'd, and have hereunto put my
Hand and Seal the Second Day of
March, 168 $\frac{1}{2}$. Sign'd and Seal'd in
the presence of*

*John Clerk, Minister of Wiche,
Tho. Darke.*

*Pseud. Enough, enough, Philale-
thes; Let all his Imperfections be bu-
ried with him in his Grave, Earth to
Earth, Ashes to Ashes, Dust to Dust.*

*Phil. I knew you would not pro-
ceed any farther according to the
Form us'd in the Church of England.
What, have you not a Hope of your
Friend's Resurrection to Eternal
Life? It may be you have heard as
much*

156 *Ordination by Meer Presbyters*

much of Mr. *Baxter* as the Learned and Ingenious Mr. *Long* of *Excester* has recorded of him in this *Characteristical Epitaph*.

Hic jacet RICHARDUS BAXTER,
Theologus Armatus,
Loiolita Reformatus,
Hæresiarcha Ærianus,

Schismaticorum Antifignanus :
Cujus pruritus disputandi peperit,
Scriptitandi Cacoethes nutrit,
Prædicandi zelus intemperatus maturavit,
ECCLESIAE SCABIEM :

Qui dissentit ab iis quibuscum consentit maximè,
Tum sibi cum aliis Nonconformis
Præteritis, præsentibus, & futuris :
Regum & Episcoporum Juratus Hostis,
Ipsumq; Rebellium Solenne Fædus :
Qui natus erat per Septuaginta Annos,
Et Octoginta Libros :
Ad perturbandas Regni Respublicas,
Et ad bis perdendam Ecclesiam Anglicanam :
Magnis tamen excidit Ausis,
Deo Gratias.

And so much for your precious
Mr. *Baxter*.

Pseud.

Pfeud. I am very glad you have done with Mr. Baxter, for I had almost forgotten, what I have just now recollected. Pray tell me what you think of the French and Scotch Churches? Was there not more Union and Concord, and less Errors and Heresies among them, before the Introduction of Prelacy than in any Prelatical Church in the World*? And yet both these renounc'd all Subordination to Bishops as to a Superior Office, nor could ever acknowledge their Divine Right.

Phil. How now! Sir. Shall we never have done with Mr. Baxter? This you had from his *Treatise of Episcopacy* †, where he saith, “The Church of Scotland is an Eminent Instance, that Churches which have no Bishops have incomparably less Heresie, Schism, Wickedness, and more Concord than we have”. Now how contrary are these Thoughts to

* Mr. J. W's Letters, p. 41.
p. 1. p. 164.

† *Treatise of Episcopacy*,

those of the most Worthy Men of the *Foreign Churches*, who were no *Opposers*, but *Approvers* of *Episcopal Order* and *Government* for the prevention of *Errors* and *Heresies*, as has been sufficiently shew'd by many Principal Persons among them? And even in the *Synod of Dort*, when those sent from *England* asserted *Episcopacy* as *Apostolical*, there was not (as they declar'd in their joint *Attestation*) any one Person in that *Synod* who spake a Word against it; and as *Bp. Hall* acquaints us, The *President* of the *Synod* said*, *Domine, non licet nobis esse tam felices*: We may not be such happy Men (q). And first, As for the *French Churches*, they were several times in great Danger of being Rent in Pieces, by the many *Fcuds* and *Dissentions*, which daily arose among them; had not the Great and the Good *Du-Plessis* by his Learning and Prudence

* *Johannes Bogermannus Minister of Lewarden.*

(q) *Bp. Hall's Divine Right of Episcopacy, part. c. 4.*

very frequently appeas'd their *Ani-*
mosities, and put an End to their
Controversies. “ But after his Death,
 “ the *Peace* of those *Churches* was
 “ very much endanger'd by a New
 “ *Controversie* about *Universal Re-*
 “ *demption*, and the Nature of *Ori-*
 “ *ginal Sin*: and the *Dissention* was
 “ not far from a *Schism*. *Cameron*,
 “ tho' he had clear'd himself of all
 “ Suspicion of *Heterodoxy* at his
 “ Promotion to the *Professorship* of
 “ *Saumur*, was so unfortunate after-
 “ wards to be suspected of *Hereſie* :
 “ and his Pupils and Followers were
 “ not a little perplex'd. What had
 “ been approv'd by the *Synod* of
 “ *Dort*, as *Orthodox Doctrine* in the
 “ *English Divines*, was now call'd
 “ into Question in *France* ; and
 “ what was allow'd in *Cameron*
 “ while he was alive, was *Heretical*
 “ and pernicious after his Death*.
 “ It is hardly to be imagin'd (faith

* *Acts Authentiques, per Blondel.*

“ my

“ my Author) what great *Contention* this little, and to some, imperceptible *Difference* did create ;
“ or how many *Synods* it imploy’d,
“ *Amyraldus*, *Daillé*, *Blondel*, and
“ several others were look’d upon
“ as little better than *Hereticks* ; and
“ their *Doctrine* about *Original Sin*
“ Condemn’d in a *National Synod*
“ at *Charenton*, and an *Abjuration*
“ of it requir’d of all those that were
“ to enter into *Holy Orders* ; and a
“ strict *Injunction* was laid on all
“ *Ministers*, upon Pain of all the
“ *Censures* of the *Church*, not to
“ Preach any otherwise of this *Point*,
“ than according to the *Common Opinion*. And all this Stir, as *Blondel*, (*p. 50.*) deduces it, was raised from little Private Quarrels
“ between some of the *Professors* ;
“ and from the *Discontents* of the
“ *University* of *Montauban*, that they
“ of *Saumur* should be favour’d too
“ much in the Distribution of such
“ *Pensions* as the *Churches* furnish-
“ ed

“ ed for the Maintenance of their
“ *Universities* ; and they thought
“ themselves wrong'd and underva-
“ lu'd, because their Salaries were
“ less : Thus we see that lesser Mat-
“ ters than a *Bishoprick* can some-
“ times disturb the *Peace* of the
“ *Church* ; and that *Presbyters*, as
“ well as *Bishops*, can prosecute their
“ *Private Quarrels* to the hazard of
“ the *Publick Peace* ; and that there
“ will be *Errors*, *Contentions*, and
“ *Animosities* where there is no *Epi-*
“ *scopacy*.

And then 2dly. The *Concord* of
the *Church* of *Scotland*, was much
greater while it continu'd under *Bi-*
shops, than it has been since *Andrew*
Melvil inflam'd it with the *Geneva-*
Government and *Discipline*. And be-
cause you would perswade us, that
there has been more *Union* and *Con-*
cord in this *Scotch Anti-Episcopal*
Church, than in the *Episcopal Church*
of *England* ; I will give you one In-
stance, that you may see how far this

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Way

is from *Establishing* an *Union* and *Concord*; and that this *Parity* here pretended, is no other than a *meer Pretence*, the *Leading-Men* against *Bishops* commonly assuming a greater *Authority*, and exercising it with greater *Absoluteness*, and are more *Impatient* of being oppos'd and contradicted, than any *Bishops* who are *legally Invested* with *Power*.

“ * There happen'd a great *Division* in the *Presbytery* of *St. Andrews*, about preferring a Minister to the Church of *Luchars*. There were two Pretenders, and *Melvil* with a few more was for one, and the Rest, who were three times as many in Number, were for the other; *Melvil* looking upon himself as an *Apostle*, and disdaining to be over-rul'd by the Majority of the *Presbytery*, left the Place, and with his six *Presbyters* that follow'd him, made another *Synod*

* *Spotswood's Hist. of Scotland.*

“ by himself: and both these *Presby-*
“ *ters*, like *Anti-Popes*, issu'd out their
“ several Pleasures. The Gentlemen
“ of the *Parish* upon this were divi-
“ ded into *Faction*, some holding
“ with one, and some with the o-
“ ther, which occasion'd great Scan-
“ dal: and the *Heats* grew to that
“ Height, that the *Presbytery* was
“ forc'd to be divided; one Part of
“ it to sit at St. *Andrews*, the other
“ at *Comper*; the one under the In-
“ fluence of *Melvil*, and the other
“ under that of *Thomas Buchanan*;
“ so hard it was for one *Presbyterial*
“ *Diocese* to hold two *Topping Pres-*
“ *byters*”. The Observation upon
this in *Spotswood* (p. 386.) is very
remarkable. “ Thus was that great
“ Strife pacify'd, which many held
“ to be Ominous; and that the Go-
“ vernment which in the Beginning
“ did break forth into such *Schisms*,
“ could not long continue; for this
“ every Man noted, That of all Men
“ none could worse endure *Parity*,

“ and lov’d more to *Command*, than
“ they who had introduc’d it into
“ the *Church*. This sort of Men did
“ afterwards make not only a *Formal*
“ *Schism*, and *Insurrection* against
“ those *Bishops* plac’d over them by
“ *Authority*, but after that *Episco-*
“ *pacy* was Abolish’d in *Scotland*,
“ could be as little at *Peace* among
“ themselves. They were in the first
“ place divided about receiving the
“ *King*, and the *Conditions* to be im-
“ pos’d upon him; and in this they
“ proceeded even to the *Excommuni-*
“ *cation* of one another. After his
“ *Majesty’s Restoration*, when *Epi-*
“ *scopacy* was Establish’d again in
“ the *Church*; the *Presbyterians*
“ who separated from the *Communi-*
“ *on* of the *Bishops*, were divided
“ yet among themselves, some ac-
“ cepting the *King’s Indulgence* and
“ *Licence to Preach*, others *renoun-*
“ *cing* it as derogatory to the *King-*
“ *dom of Jesus Christ*; and upon this
“ they parted *Communion*: Nor cou’d
“ these

“ these *Resolute Renouncers* of *In-*
“ *dulgence* agree yet among them-
“ selves, about the measure of their
“ *Contempt of Authority*; some were
“ content to *Conventicle*, and Preach
“ against the *King's Order*, and car-
“ ry their *Contempt* no farther; the
“ others under *Cameron* were more
“ *fiercely zealous*, and thought them-
“ selves oblig'd by the *Covenant* to
“ attempt the *Deposing* of the *King*, as
“ they manifested (besides their se-
“ veral *Writings* to that effect) by
“ two *Formal Rebellions*. These are
“ the *Fruits*, this the *Peace, Unity,*
“ and *Concord* that *Presbytery* hath
“ produc'd”. And truly after all,
to judge of things impartially, with-
out Prejudice or Passion, *Episcopacy*
seems not only the most *Ancient*, but
the most *Natural Government* of the
Church; and we may observe in the
manifold *Revolutions* and *Changes* of
the *Church* of *Scotland*, and the dif-
ferent *Schemes* of *Government* intro-
duc'd in that Nation, which were

found *violent* and *burtbensome*, so that the People would not bear them long, their *final* and *common Refuge* was *Episcopacy*, as the *suitable* and *proper Government* thereby to recover their *Breath*.

Thus you see, *Pseudocheus*, that in the *French* and *Scotch Churches* there has not been that *Union* and *Concord*, which has been in our *Episcopal Church of England*, and tho' you say also that there has been less *Heresies* *Errors* and in those *Churches* than in any *Prelatical Church* whatsoever; yet I must needs tell you, that there were never any *Hereticks* in the *World*, but what were likewise *Anti-Episcopal*; and at the same time they began in *Schism*, and became *Enemies* to *Truth*, they declared *War* against the *Bishops*, who were the *Guardians* of it, and so ended in *Enthusiasm* and *Madness*. Some of them were first *Presbyterians*, and when that *Dispensation* was not *Spiritual* enough, they then Improv'd
into

into *Independents*, and from thence turn'd into *Quakerism*. So that all the *Extravagant Heresies* among us are but the *Spawns* of the *first Schism*, and the *Consequences* of those *Principles* of *Separation*, that draw them from the *Communion* of the *Bishop*.

Pseud. Well, Sir, here are two more Questions for you, and then I have done. The first is, * Why do you not admit the French and Dutch Protestant Ministers to the Cures of Souls in this Kingdom (tho' never so Learned, and willing to comply with you in all other things) without submitting to Re-Ordination by a Bishop; When at the same time you admit a Popish-Priest, that turns Protestant, without any New Ordination, because he was Ordain'd by a Bishop, altho' a Popish one? You plainly hereby declare, what the Tendency of your Doctrine is.

Phil. The XVIII. Article of our Religion, and the Statute Laws of

* Mr. J. W's Letter, p. 52.

the Realm will not permit any *Foreign Protestant Minister* to have a *Cure of Souls* in this Kingdom without *Episcopal Ordination*: But a *Popish Priest* that turns *Protestant*, has no more need of *Re-Ordination*, than *Archbishop Cranmer* had of *Re-Consecration*, after he had been *Consecrated* by three *Popish Bishops* upon the 30th. of *March*, 1533. in the 24th. of *Henry VIII.**, who were *John Longland*, Lord Bishop of *Lincoln*, *John Voysey*, Lord Bishop of *Exeter*, and *Henry Standish*, Lord Bishop of *St. Asaph*. And the Reason of this is very plain, because the *Church of Rome* is a *true Church*, so far as it agrees with *Truth*; and tho' it is *Idolatrous* and wonderfully corrupted in its *Principles*, yet its *Idolatries* and *Corruptions* has no more *Un-Church'd* it, than *Aaron's Idolatry* *Un-Priest*ed him, for he continu'd the *High-Priest* still. Here eve-

* See *Mason's Consecration of Bishops in the Church of England*, p. 66.

ry Body may plainly see the Tendency of your *Learning* and *Judgment*.

Pseud. *This is more than I have heard before, and therefore I shall not give you any farther trouble upon that Head, but will now proceed to my last Question. How do you know that you was lawfully Ordain'd? * He that Ordain'd you must have been a Bishop rightly Ordain'd by another Bishop; (if not Three) and He by a Third †; and so to the very Apostles in an uninterrupted Succession of true Bishops: Else you are no true Minister. For the least Interruption or Failure in this Succession does, according to you, cause a meer Nullity. Then you must either Recant your odd Notion, or be forc'd (if you would be Consistent with your self) to turn Seeker. Now tell me, if you can, whether such a Succession as this be possible to be prov'd?*

* *Mr. J. W's Letters*, p. 53.
Three others.

† *Pseudocheus means*

Phil. The *Church of England* has those *indubitable Records* to prove the *Consecrations* and *uninterrupted Successions* of her *Bishops*, that any *Clergyman* finding out that *Bishop*, that gave him *Orders*, may ascend in a *Right Line* of *Bishops*, even to the Time of the *Holy Apostles*. And the Truth of this is so very obvious to any Person, who has consulted our *Ecclesiastical Histories*, that I have no manner of Reason to recant my *Notions* in these Matters, or to seek for any farther *Character* of your *Qualifications*, because I am very well assur'd, that your *Ignorance* in *Church-Affairs* does most wretchedly betray you into many gross and unaccountable *Errors*.

And now after all, if you will permit your self to weigh and consider the foregoing *Testimonies* and *Arguments*, which I have here produc'd for the *Establishment* and *Confirmation* of *Diocesan Episcopacy*, I do not perceive how you can deny it to have
been

been practis'd in the *Apostolical Age*, without destroying the very *Faith* of the *Primitive Church*, without weakening that *Testimony* on which we receive the *Canon* of the *New Testament* in a Matter as *Notorious*, as that *Canon* it self. “ Not to mention the “ *Testimony* of *Ignatius*, saith the “ very Judicious and Learned Mr. “ *Dodwel* (*r*), tho' truly I think “ they who question it, (since the “ late excellent Defence of it performed with as great Evidence as a “ Matter of that *Antiquity* (*s*), after the miscarriage of so many “ *Primitive Records*, is capable of) “ might as well have question'd several Books of the *New Testament* “ it self, which notwithstanding “ they receive on lesser Evidence ; I “ say, not to mention this, What “ can they say to the *Angels* in the “ *Revelations* ? What to the *Testimony* of *St. Irenæus* concerning *St.*

(*r*) See *Mr. Dodwell's Separation of Churches, &c. ch. 24. § viii, & ix.* (*s*) *In vindic. Ignat. cont. Dalaun.*

172 *Ordination by Meer Presbyters*

“ Polycarp, who seems to have been
“ one of them, whom he makes to
“ have been *Ordain'd Bishop* of
“ *Smyrna* by the *Apostles* themselves
“ (*t*)? What to the *Testimony* of
“ *Clemens Alexandrinus* who men-
“ tions *Bishops* among other *Offices*
“ of the *Church* settled by *St. John*
“ (*u*)? What to the *Testimony* of
“ *Hegesippus*, who makes the *Kin-*
“ *men* of our *Saviour* to have been
“ made *Bishops* from *Domitian's*
“ time to that of *Trajan* (*w*)?
“ What to those who mention *St.*
“ *James* to have been made *Bishop*
“ of *Jerusalem* by the *Apostles* them-
“ selves (*x*)? What of the *Seven*
“ *Polycrates* mentions as *Bishops* in
“ his own *See* before himself, the
“ first of which seems, in all likeli-
“ hood, to have begun in the *Apo-*
“ *stles* times (*y*)? Nay, what to

(*t*) *Iren.* l. 3. *adv. Hæres. & apud Euf. Hist.* 4. 14.
(*u*) *Clem. Alexand. ἡς ὁ πλὸς. σωζ.* *apud Euf. Hist.* 3. 23.
(*w*) *Euf. l. 3. Hist. Eccl. c. 20.* (*x*) *Euf. Hist.* 2. 1.
(*y*) *Euf. Hist.* 5. 24.

“ all those Catalogues of *Bishops* suc-
 “ ceeding in the four *Patriarchal*
 “ *Sees*, particularly the fifteen in
 “ *Jerusalem*, from *St. James* to the
 “ Destruction of the *Jews* under *A-*
 “ *drian* (z)? Nay, what to the
 “ Succession of all the *Apostolical Sees*
 “ to which the *Fathers* of the *Second*
 “ *Century* do so solemnly appeal to
 “ prove their own *Doctrine Aposto-*
 “ *lical* in opposition to the contra-
 “ ry Pretences of the *Hereticks* (a)?
 “ Can they think them all to have
 “ been either wilful *Forgeries*, or
 “ general *Mistakes* in a *Matter of*
 “ *Fact* so near their own time, with-
 “ out so much as any likely ground
 “ in *History*? How will they then
 “ assure us, that they were not mi-
 “ staken in delivering to us the *Books*
 “ of the *Apostles*, which were not
 “ more *Notorious* to them than their
 “ *Government*”. And this *Line* of
 “ *Apostolical Succession* of *Bishops* has

(z) *Eus. Hist.* 4. 5 (a) *Tertull. Praef. Iren. advers.*
Heres.

continu'd thro' all Ages of the Church to our present Times, and no other *Government* than what was *Episcopal*, was ever heard of in the World, for the Space of 1500 Years. So that he who is out of this Line of *Apostolical Succession*, and exercises any *Ministerial Office* without the *Commission* of *Episcopal Ordination*, is but a *Lay-Impostor* and a *Schismatick* from the *Catholick Church*. And all other *Societies* of *Christian People*, who totally withdraw themselves from the *Government* of their *Bishops*, who are the *Holy Apostles Successors*, and from the *Ministry* of those *Presbyters* lawfully set over them by *Episcopal Ordination* and *Institution*, and do cast themselves into any other *Model* of *Government*, are all of them *Guilty of Schism*. And now to shew the *detestable Wickedness* of your *Usurpation*, it will be here very necessary to take a small *View* of the *Dignity* of our *Priestly Office*, which you and others of your *Fraternity* have

have so audaciously presum'd to invade. *St. Chrysostom* in his Discourse *Περὶ Ἱερέων*, concerning the *Priesthood*, does highly magnifie the *Office* and *Authority* of a *Priest*; He there tells us, *Ἐξουσίαν ἔλαβεν ὡς ἔτε Ἀγγέλους ἔτε Ἀρχαγγέλους ἔδωκεν ὁ Θεός, &c.* That God has invested the *Priest* with such *Authority*, as he never conferr'd upon *Angels* or *Arch-Angels*. For to which of the *Angels* did he say at any time, *Whatever ye bind on Earth is bound in Heaven; and whose Sins ye Remit, they are Remitted?* For as the Father gave Power to the Son to remit Sins, so the Son of God hath committed the same Power to his Ministers on Earth.

The *Office* of the *Magistrate* (says *Bp. Mossom*) intends the *Establishment* of *Peace*; the *Art* of the *Physician*, the *Health* of the *Body*; the *Profession* of the *Lawyer*, the *Security* of the *Estate*; but the *Calling* of the *Minister*, the *Salvation* of the *Soul*: Which *Sacred Office*, however
 flighted

flighted by Men, yet 'tis Honour'd and Esteem'd of God, and 'tis call'd by the *Holy Apostle* an *excellent Work*, 1 *Tim.* 3. 1. And this is some Part of its Excellency; that the *Minister* in *Publick Prayer* is the *Peoples Mouth*, as their *Orator* unto God; and in *Publick Preaching*, he is *God's Mouth*, as his *Ambassador* unto the People; and thus what Honour can be greater than this, to have *Ψυχῶν ἀποστολὴν καὶ μεσίτην Θεοῦ καὶ Ἀνθρώπων* (as *St. Gregory Nazianzen* speaks *) a *Presidentship* of *Souls*, and a kind of *Mediatorship* 'twixt *God* and *Men*? Observe then the *Minister* at the *Altar*, and I will not say, What *Prince* on his *Throne*? but what *Seraphim* in *Heaven*, is employed in a Service of more *Dignity* and *Honour* than this, to offer unto *God* the *Commemorative Sacrifice* of his *Son's Body* and *Blood*?

And now from the *Dignity* of the *Ministerial Office*, is aggravated the

* *Nazianz. Apolog.*

Guilt of their Usurpation, who presume to exercise any proper *Ministerial Power* in the Name of God or Christ, without sufficient *Authority*. The severe Punishment of *Saul's Sacrificing*, by the Loss of his *Kingdom*, 1 Sam. 13. 13, 14. and of *Uzziab's offering Incense*, by his being smitten with *Leprosie*, which rendred him incapable not only of *Governing the Kingdom*, but of having *Society* with the *Congregation* of the Lord, 2 Chron. 26. 19, 21. testifie how much God was provok'd thereby. The *dreadful Judgment* upon *Corah* and his Company, for *offering Incense*, and pleading the *Right* of all the *Congregation of Israel* against *Moses* and *Aaron*, as if they had taken too much upon them, was very remarkable. And much more is it *sinful* and *dangerous* to intrench upon the *Office* of the *Gospel-Ministry*: because the *Institution* of Christ, the *Authority* convey'd by him, and the *Grace* conferr'd from him, are things

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more

more *sublime* and *sacred*, than what was deliver'd by *Moses*. Can you then think that God was more jealous for the *Legal*, than he is for the *Evangelical Ministrations*? Did he punish *Kings* invading the *Office* of the *Priest*, and will he acquit the *People* usurping the *Function* of the *Minister*? No certainly; for we must know, that under the *Law*, God's *Judgments* and *Blessings* were generally *corporal* and *temporal*, but under the *Holy Gospel*, they are generally *spiritual* and *eternal*; so that, to be given up to a *Blindness* of *Mind*, and a *Reprobate Sense*, seems to be a *Judgment* upon all *Fanaticks*, and the most *dreadful Vengeance* that can befall any sort of *People*.

And now after all, since *Episcopal Ordination* has been of so general Practice, from the time of the *Apostles* in the *Church* of God, and is regularly Establish'd and continu'd in this Kingdom; no Man in this *Church*, with Respect to *Order*, *U-*
nity

nity and *Apostolical Institution*, can reasonably expect that God will ever own him as his *Officer* in the *Ministry of Reconciliation*, unless he be admitted thereto by such *Ordination*. And Private *Christians* both out of *Duty* to God, and out of *Respect* to their own *Safety*, ought to avoid and shun all you *counterfeit* and *pretended Ministers*, who do oppose your selves against this *Sacred Order*, because of the Danger under the *New Testament* of perishing in the *Gain-saying* of *Core*, *Jude*, v. 11. And here we may observe, that *Corah* and his *confederate Mutineers* were neither *Hereticks* nor *Apostates*, but Men of the same *Creed* with *Moses* and *Aaron*: their *Crime* was the *Violating* that *Subordination* which God had appointed, and not submitting themselves to the *Superior Authority* of the *Priesthood*. So that hereupon God was then pleas'd to punish one *Schism* with another, For *The*

* *Earth open'd and swallow'd up Dathan, and cover'd the Company of Abiram, Psal. 106. 17.* As for the *Reasons* which the *Dissenters* produce to justify their *desperate Schism*, they have been so frequently and fully answer'd, that 'tis a Wonder they have not return'd generally into the *Bosom* of the *Church*; if it were not a greater, how they could ever break the *Unity* of it for such *Reasons*. For, among all the *Divisions* that have infested the *Church* of God, none ever begun a *Schism* about the *External Rites* of Religion, except our *Dissenters* in England, who for the very same *Reasons* that they have *separated* from this *Church*, must have *separated* from the *Primitive Church*, which observ'd more *Rites* than ours; and if even the *Primitive Church* was not *Holy* and *Pure* enough for them to *Communicate* with, let them consider what be-

* Num. 16. v. 31. *The Ground clave asunder—* —

comes of two Articles of their Creed, *The Holy Catholick Church*, and the *Communion of Saints*.

How careful was our *Bless'd Saviour* in the training up of his *Holy Apostles*, and what Pains did he take with them, that they might be thoroughly instructed, and not differ in the Delivery of his Mind to the World, and with what *extraordinary Ardor* (*Job. 17. 11.*) he pray'd for them upon this very Account? And then with what *Diligence* and *Circumspection* did the *Holy Apostles* answer their *Master's Care*? How industrious were they to resist all the *beginnings* of *Schism* in every *Church*, to heal the *Breaches*, to take away all occasions of *Division*, to unite all *Hearts*, and to reconcile all *Minds*? How did they instruct the People to abominate this *Distemper* as the *Bane* of *Christianity*, charging them to avoid all Men that inclin'd that Way, as Persons of a *Contagious Breath* and *Infectious Society*? What *detestable*

Names they gave to *Schism* in those Days, as *Carnality, the Work of the Flesh, and of the Devil?* 1 Cor. 3. 4. He I say, that observes all this, cannot but be apprehensive, that *Schism* is a *Sin* of the *deepest* Dye and the *greatest* Guilt; and tho' the *Laws* of *Toleration* may exempt the Persons of *Schismatics* from any *Penal Prosecution*, yet the *evil Nature* of *Schism* still continues, and cannot be alter'd by any *Humane Laws* and *Constitutions*; because *Schism* is a *Transgression* of a *Divine Positive Law*, which God hath made for the *Preservation* of the *Body Politick* of the *Church*, to which *Schism* is as *destructive*, as *Rebellion* to the *State*. And according to this *Principle*, *Donatism* and *Novatianism*, as well as *Arianism* were counted as *damnable Schisms*, under the Reigns of those Emperors who granted *Toleration* to them, as under the Reigns of those who made *Laws* against them. So that the *Breaking* of the *Church's Peace* was al-

always accounted *peculiarly sinful*, when without any *just and necessary Grounds*, *Contentions* did run so high, as to appear in an open *Schism* and *Separation*. And tho' *Separation* is both *lawful* and *necessary*, and free from the *Sin* of *Schism*, where *Communion* cannot be kept without *Sin*; yet the *Writings* of all the *Apostolical* and *Ancient Fathers* do condemn and aggravate the *Sin* of *unnecessary Separation*. St. Ignatius the second Bishop of *Antioch*, in Succession from St. Peter, in his Epistles *ad Trallianos*, *ad Smyrnenses*, and in those to the *Philippians*, *Ephesians* and *Philadelphians* frequently requires them to keep themselves in the *Unity* and *Communion* of the *Christian Church*, by a *regular Obedience* to the *Bishops*, and by a *Communication* with the *Priests*, who were set over them by the *Authority* of *Episcopal Order*: and to *disobey* those *Bishops* and their *Presbyters*, and to *separate* from them, is in those Epi-
N 4 files

titles charg'd with *Schism*. And 'tis a known and approv'd Saying of *Dionysius Alexandrinus*, That to suffer *Martyrdom* *ἐν τῇ ἐκκλησίᾳ μὴ χεῖραι* rather than to divide the Church by *Schism*, is not less glorious than to be a *Martyr* for refusing to offer *Sacrifice* unto *Idols* (*b*). To these we may add *St. Cyprian* the worthy Bishop of *Carthage*, who in his *Fortieth Epistle ad Populum Carthaginensem de quinque Presbyteris Schismaticis*, exhorts them to have no *Communion* with those who had divided themselves from their *Bishops*; for he tells them in that Epistle, That to be *sine Episcopis*, without *Bishops*, was to be *extra Ecclesiam*, without the Church. And in his Book *de Unitate*, he gives us this Notion of *Schism*, *Contemptis Episcopis & derelictis Dei Sacerdotibus constituere aliud Altare, aut Conventicula diversa constituere*: That it was *Schism* to contemn and

(*b*) *Enf. Eccl. Hist.* l. 6. c. 40.

forſake the *Biſhops*, and *Prieſts* of God, and to ſet up another *Altar*, or to ſettle diſtinct *Conventicles*. In the very ſame Book he alſo aſſerts that the *Sin* of breaking the *Church's Peace* by *Schiſm*, is in divers Reſpects more hainous than the *Sin* of thoſe lapſed *Chriſtians*, who in the time of *Perſecution*, yielded to offer Sa- crifice to Idols. Becauſe the latter lamented his great *Infirmity*, and by his *Repentance* ſought for Pardon from God, and *Communion* with his *Church*, his *ſtraits* and *dangers* were the Cauſes of his *Crime*, and though he miſcarry'd himſelf, he did not al- lure and perſwade others into the ſame *Transgreſſion*, but might after- wards be honour'd as a *Martyr*: Whereas the former was *ſwelling* and *pleaſing* himſelf in his *Sin*, did di- ſturb, oppoſe and reject the *Church*, his *Sin* was of his own free and vo- luntary *Choice*, and he alſo *beguil'd* and *enſnar'd* others. And all this was expreſs'd by theſe two laſt menti- on'd

on'd Writers, with peculiar reference to the *Novatian Schism*, which then made a *Breach* in the *Church's Unity*, about matters of *Discipline*, without denying any *Articles* of the *Faith*. And then St. *Cyprian* proceeds so far as to declare, That if the Man who sows *Discord* in the *Church* should lay down his *Life* in the *Defence* of the *Name of Christ*, the stain of his *Sin* could not be wip'd out (that is so as to render him honoured in the *Church*) by the stream of his *Blood*; but as he goes on, *Inexpiables & gravis est culpa discordiæ, nec passione purgatur*, That *Martyrdom* it self cannot expiate the *Guilt* of *Schism* (c). I tremble to think what a *dreadful Aggravation* of the *Condition* of the *Damned* it is, that they are *banish'd* from the *Presence* of the *Lord*, and from the *Glory* of his *Power*. The same is their *Condition* also who are *disunited* from *Je-*

(c) *Cyp. de Unit. Eccles.*

Jesus Christ by being *disunited* from his *visible Representative* the *Bishop*. They can have none of that *Peace* which passeth all Understanding, who are no Subjects of the Prince of *Peace*, nor Members of his *Kingdom*. They can have no *Visitations* of the *Heavenly Spirit*, who are divided from that *Body* of which the *Spirit* is the *Bond* and *Cement*. And, which is the most *piercing* and *dreadful Reflection* of all, this *miserable Condition* cuts them off from those *future Expectations*, which are the only *Supports* and *Alleviations* of good Men in this Life under their *severest Sufferings*. They then who are *disunited* from *Jesus Christ* in this World, have no Hopes of recovering an *Union* with him hereafter in the World to come. It is very certain, that in whatsoever Condition they shall die, in that they must abide to all *Eternity*. And how *disconsolate* and *deplorable* must it seem to any Soul,
that

that it must want the *Comforts* of Religion here, and lose the *Hopes* of enjoying them everlastingly hereafter? Let all Persons then have an especial Care, that they do not in any wise attempt the *overturning* and *abrogating* the *Sacred Order* of *Episcopacy*, which was *Establish'd* by *Christ* in his *Church*; For 'tis no less than a *Sacrilegious Robbing* the *Church* of that *Ministry*, which *Christ* in his *infinite Wisdom* thought necessary for her *Edification* and *Perfection*. You know what a *dreadful Curse* is pronounc'd against them, who either add to, or take away from the *Institutions* of *Jesus Christ*, *Rev.* 22. 18, 19. I know 'tis pretended by some, that (in the present State of the *Church*) *Diocesan Episcopacy* may be laid aside, and that the *Church* may be as well *Govern'd* by *Presbyters*, and therefore it is needless to keep up any *Distinction of Offices*: But is not this to pretend to be

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wiser than *Jesus Christ*? Is not this to confound and jumble together the different *Orders Instituted* by him? Is not this to set up a new *Model* different from what he not only *Establish'd*, but also appointed to continue in his *Church* to the End of the World? Is not this to cashier *Christ's Prime Officers and Representatives*, and the *Church's Principal Guides*? In short, Is not this to rend and tear from the *Church* the *Pledges* of our *Saviour's Care and Kindness* which he bestow'd upon her, when he *Ascended* up into *Heaven*? And now in the Close of this Discourse, I do heartily advise all those *Schismatics*, who still wander from the *Fold*, and walk in bye and forbidden *Paths*, that they would now return to the *Shepherd* and *Bishop* of their *Souls*, and that they would confess in the Words of our *Church*, That, *They have erred and strayed from Gods ways like lost Sheep*: And
since

since many of them have left the *Publick Prayers* of the *Church*, for the *Private Conceptions* of Men's Brains, they have great Reason to say, That, *They have followed too much the Devices and Desires of their own Hearts.* Beware then how you turn your Backs upon those *incomparable Prayers* and *Confessions* in our *Liturgy*, which are so well adapted to the *Wants* and *Necessities* of your *Souls*: But do you set a Value upon that *inestimable Treasury* of *Piety* and *Devotion*; in the Use of which, you may be furnish'd with all *Divine Blessings*, necessary for the *Life* that now is, and that which is to come.

How happy then should I be, if I might prevail with you to be *reconcil'd* to our *Most Excellent Church*, and to frequent our *Publick Assemblies*, where *God* is greatly *Reverenc'd*, in our *Approaches*
to

to *Him*, with the *humble* and *decent* *Gestures* of our *Bodies*. O then may we all of us so *unite* in one *Fellowship* and *Communion* here upon *Earth*, that we may be hereafter *Translated* into the ever-blessed *Society* and *Communion* of *Saints* in *Heaven*.

F I N I S.

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